The Churchman.

THE REV. HENRY N. HUDSON, M.A., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOLUME XXIII, NO. 52.—WHOLE NUMBER 1197.

JOHN HECKER, PROPRIETOR. NEW YORK, SATURDAY, FEBRUARY 25, 1854. {AT No. 111 BROADWAY, IN TRINITY BUILDING, ROOMS 38 & 40.

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week day in this city and Brooklyn as follows:

In TRINITY CHURCH..........at 9 A. M. and 3 P. M.
ST. LUKE'S CHURCH.......... 7 " 5 "
CHURCH OF THE NATIVITY.......... 9 A. M.
CHURCH OF THE ANNUNCIATION.......... 9 "
[Sunday services, 10½ A. M. and 3 P. M.
CHURCH OF THE HOLY COMMUNION.......... 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
On Saints' Days second service (with offertory for the poor) at 11 A. M.]
ANGLO-AMERICAN FREE CHURCH OF ST. GEORGE THE MARTYR, at 8½ A. M.
CHURCH OF THE TRANSFIGURATION.......... ½ to 9 A. M. and 6 P. M.
CHURCH OF THE HOLY APOSTLES.......... 9 "
CHURCH OF THE HOLY INNOCENTS.......... 9 "
On Saints' days and other Festivals, second service 11 "
ST. LUKE'S CHURCH, Brooklyn.......... 8½ "
[On Festivals and Fasts, a *second* service at 5 "
GRACE CHURCH BROOKLYN HEIGHTS.......... 9 A. M.
ST. MARY'S CHURCH, Brooklyn,.......... at 4 P. M.
and on Fridays and Holy Days at 8½ A. M.
Friday evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR FEBRUARY.

26. Quinquagesima Sunday: Next Sunday before Lent.

MARCH.

1. The first day of LENT, commonly called ASH WEDNESDAY. [Proper Psalms instead of the Psalms for the Day. Proper Prayers immediately before the General Thanksgiving at Morning Prayer—printed immediately after the Collect.]
5. First Sunday in Lent.
8. }
10. } Ember Days
11. }
12. Second Sunday in Lent.
19. Third Sunday in Lent.
25. THE ANNUNCIATION OF THE BLESSED VIRGIN MARY.
26. Fourth Sunday in Lent.

OUR DAILY PATHS! with thorns or flowers,
We can at will bestrew them;
What bliss would gild the passing hours,
If we but rightly knew them.
The way of life is rough at best,
But briars yield the roses,
So that which leads to joy and rest,
The hardest path discloses.

The weeds that oft we cast away,
Their simple beauty scorning,
Would form a wreath of purest ray,
And prove the best adorning.
So in our daily paths, 'twere well
To call each gift a treasure,
However slight, where love can dwell
With life-renewing pleasure!

GLEANINGS FROM FOREIGN EXCHANGES.

REPORTING DEBATES.—It is pleasant to look over the London papers in the morning, after having spent the night in the House of Commons. But how great the discrepancy between what you there saw and heard, and what you now read? Here, for example, is the terrible speech of the honorable member for North Workshire. For a full hour we had to endure the infliction of his insufferable, dull, and dreary oratory, and that too, unfortunately, at a time when, like another wedding guest, we "could not choose but hear," the house being so nearly empty that all the noise the members present could make did not suffice to drown the drowsy voice still drawling in our ears. Well here is that speech in print; and, besides that you can read it easily in twenty minutes, it really is very tolerable—sensible, pertinent, and with some point in it, too. Whence all the difference, then? Ask the reporter. Then, again, there is the honorable member for Toppleton, who, as he usually expresses himself in somewhat lengthy and complicated sentences, finds great difficulty at times in getting to the end of them; and, occasionally, after backing and floundering about for a while in the endeavor to escape from one of these verbal intricacies, gives the matter up as hopeless, and bolts to the beginning of a fresh sentence; even he becomes quite a respectable speaker in the hands of the gentlemen of the press. His speech here, in the newspapers, reads as smoothly and evenly as you could desire; there is not a broken or unfinished sentence throughout, and all the painful embarrassment, hesitation, and tedious repetition in its delivery, gives place to a steady and sustained flow of language, such as no one can object to.—*Household Words.*

SLEEP-WALKING.—A case is related of an English clergyman, who used to get up in the night, light his candle, write sermons, correct them with interlineations, and retire to his bed again, being all the while asleep. The Archbishop of BORDEAUX mentions a similar case of a student who got up to compose a sermon while asleep, wrote it correctly and read it over from one end to the other, or at least appeared to read it, made corrections in it, scratched out lines and substituted others, put in its place a word which had been omitted, composed music, wrote it accurately down, and performed other things equally surprising.

Dr. GALL notices a miller, who was in the habit of getting up every night and attending to his usual avocations at the mill, then returning to bed; on awaking in the morning, he recollected nothing of what passed during the night.

MARTINET speaks of a saddler who was accustomed to rise in his sleep and work at his trade; and MARTIN PRITCHARD, of a farmer, who got out of his bed, dressed himself and saddled his horse, and rode to the market, being all the while asleep. Dr. BLACKLOCK, on one occasion, rose from bed, to which he had retired at an early hour, came into the room where his family had assembled themselves; he conversed with them, and afterwards entertained them with a pleasant song, without any of them suspecting he was asleep, and without his retaining, after he awoke, the least recollection of what he had done. It is a singular, yet well authenticated fact, that in the disastrous retreat of Sir JOHN MOORE, many of the soldiers fell asleep, yet continued to march with their comrades.

THE GUTTA PERCHA TRADE.—The history of gutta percha is brief, but not uneventful. Previous to 1844, the very name of gutta percha was unknown to European commerce. In that year two cwt. of it was shipped experimentally from Singapore. The exportation of gutta percha from that port rose in 1845 to 169 piculs, (the picul is 133⅓ lbs.;) in 1846, to 5364; in 1847, to 9296; and in the first seven months of 1848, to 6768 piculs. In the first four and a half years of the trade, 21,598 piculs of gutta percha, valued at $274,190, were shipped at Singapore, the whole of which were sent to England, with the exception of 15 piculs to Mauritius, 470 to the continent of Europe, and 922 to the United States. But this rapid growth of the new trade conveys only a faint idea of the commotion it created among the native inhabitants of the Indian Archipelago. The jungles of the Johore were the scenes of the earliest gatherings, and they were soon ransacked in every direction by parties of Malays and Chinese, while the indigenous population gave themselves up to the search with a unanimity and zeal only to be equalled by that which made railway jobbers of every man, woman, and child in England, about the same time. The knowledge of the article stirring the avidity of the gatherers, gradually spread from Singapore northward as far as Penang, southwest along the east coast of Sumatra to Java, eastward to Borneo, where it was found at Brune, Sarawak, and Pontianak on the west coast, at Koti and Passer on the east.

A GRATEFUL NATION.—A wronged man, I have been—more wronged than this world tells of, for ever the public good has guided me in suffering as in action; but when falsehood is in vigorous activity, with encouragement and support from power; when even from the judgment seat insolence and oppression are dealt forth, the dignity of human nature gives a right, without imputation of vanity, to avow good services. To me also as an inspired truth has come that passionate burst of eloquence with which CHARLES FOX repelled foul enmity. "There is a spirit of resistance implanted by the Deity in the breast of man proportioned to the size of the wrongs he is destined to endure." The spirit prompts me to vindicate a claim to better usage. I have won victories, subdued a great kingdom by arms and legislation, so as to enable a million of human beings to enjoy life and lift their heads in freedom. I have opened a vast field for commercial enterprise by the Indus, augmented the revenue of the Indian government by millions; and in a moment of imminent peril saved the Anglo-Indian Empire from mutiny more formidable than ever before menaced its stability. The return has been, twice to drive me from high and honorable positions, and all-but proclaim me a public enemy. In Parliament vilified by men without truth or honor; out of it libelled; and from the bench, with vulgar insult, refused protection against slander, I leave my actions to history.—Sir CHARLES NAPIER.

A MODERN MARTYR.—The *Christian Times* has a story which, if true, proves that the spirit of persecution has not yet died out among the Turks, nor that of martyrdom among the Christians:

"A Mussulman youth of the village of Eski-Zaghara, near Adrianople, belonging to a sect of Turks called *Taffani*, declared publicly that MOHAMMED was a false prophet, and that the true prophet was CHRIST, and that after him there was no prophet. The Turks warned him to beware, but he persevered in his profession of Christianity, and was, at last, seized and thrown into prison. Subsequently, he was removed to Adrianople, where he was tried before the highest Court of the Pacha. He steadily persisted in his previous declaration, adding that, 'so long as we have CHRIST, we have no need of MOHAMMED.' He also said MOHAMMED was a false man, and he exposed the corruptions of the Mohammedan system. He was remanded to prison, and cruelly tortured, to induce him to recant, but in vain. He was afterwards brought out and beheaded, and with his last breath he protested against MOHAMMED, and said, 'I profess JESUS CHRIST, and for Him I die!'"

ROYALTY OF NATURE.—One of the most distinguished and respected of our actresses, who has for years maintained her family by her exertions, was the other day subjected to the distress of appearing, through her husband, in the Insolvent Debtors Court. It seemed that for some time she had been afflicted by the growth of a most painful disease, in spite of which, while strength remained, she labored actively in her profession. Compelled at last to desist, the pains of poverty might have been felt not less sharply than the pains of sickness, had not friends been at hand to deprive them of their sting. The proceedings in the Debtors Court disclosed only truths that come home to us all. They told us that an intellectual and high-spirited woman had supported herself and her children by laborious exertion in the highest department of dramatic art—that by the rapid growth of a terrible disease she had been checked in her career—and that this deprived her, as it would deprive any one among the millions of her countrymen or countrywomen, of the means of fulfilling the moderate and reasonable engagements formed in days of health. All that it told us more than that, was of the human sympathies awakened by the case. We cannot say of such a reverse that it suggests charity, using the word in its cold modern sense. But it arouses sympathies—and it enables those who stand about, to claim a privilege of ministering by kind offices to a most sacred grief. Kind offices thus done in secret have, through the investigation of the Insolvent Court, been forced into publicity. We should not speak of them if we had not been made to see that there was one gentle hand among those ready to smooth the pillow of the sinking actress which Englishmen are always proud to recognize, and never yet have found stretched out for any evil work. Not only have fellow artists gathered about Mrs. WARNER, but some others who, as the world knows, are never absent when a kind word is to be said or kindly act done, and by accident the Queen's name slipped into the narrative. Among other indications of the great respect in which the sick lady is held, it appeared that her Majesty had not been content with simply subscribing towards the support required by Mrs. WARNER's family, now that its prop fails—but that, having learnt the importance of carriage exercise to the patient, with a woman's delicacy at once found the kindest way to render service, by herself hiring a carriage, which she has caused, and causes still, to be placed daily at Mrs. WARNER's disposal. It is properly in the nature of acts like this to remain unknown to the world, and it is with reserve and misgiving we give to so graceful a private action more publicity than it already has. Yet surely gentle qualities which no possessor would parade we are bound to recognize, and are entitled to admire, in one another. Her Majesty makes few state visits to the English theatres. Chance has disclosed, however, how the actor's art may be more surely honored, by a courtesy more womanly and quite as royal.—*Examiner.*

COMMUNICATIONS.

For The Churchman.

Brodhead's History in Academies.

MR. EDITOR: The following article, from the New Brunswick (N. J.) *Fredonian*, was sent to the Editor of the N. Y. *Evening Mirror*, with a few Preliminary remarks, and a respectful request that it might be republished in in that paper. As the Editor has not thought proper to notice the communication, I take the liberty of sending the article to *you*. In order to understand the first part of it, it may be well for me to remind your readers of what was stated in your paper last summer, that Mr. BRODHEAD had in his history quoted Bishop HALL to show that "The Democratic element, which the controlling influence of national circumstances, in spite of the individual leanings of many of the clergy, had" "from the first infused into the government of the Reformed Church of the Netherlands, was its chief characteristic distinction from the Church of England;" and that the passage on which he professed to rely was taken from Bishop HALL's "Episcopacy by Divine Right." "There is witness enough" of the sentiments of Foreign Divines as to Episcopacy, said HALL, "There is witness enough in the late *Synod of Dort*. When the Bishop of LLANDAFF had, in a speech of his, touched upon Episcopal government, and showed that the want thereof gave opportunities to those divisions which were then on foot in the Netherlands, BOGERMNANUS, the President of that Assembly, stood up, and in a good allowance of what had been spoken, said, *Domine, Nos non sumus adeo foelices:* 'Alas! my LORD, we are not so happy'." The first communication of "An Inquirer" was republished in the *Evening Mirror* on the 10th of December last, and the reply by "Justice" appeared three days afterward.

A PARENT.

New York, Feb. 11, 1854.

To the Editor of the Fredonian:

As I am not in a mood for controversy, my reply to the article of "JUSTICE," which appeared on the 13th inst. in the New-York *Evening Mirror*, and was republished in the last *Fredonian*, shall be as short as I can make it, without doing *in*-justice to the subject.

My communication of November 2d is styled by *Justice* a "blundering anonymous attack." The proper answer to this is, that his attempt to vindicate Mr. BRODHEAD is a blundering anonymous defense. He takes it for granted that the Bishop of LLANDAFF, who was one of KING JAMES' deputies to the Synod of Dort, objected in his speech at the Synod to "the Democratic element" which the "popular influence had infused into the Church of Holland."* But *first*, Mr. B. adduces no evidence to show that the popular influence had infused the Democratic element into the Church of Holland; this is a postulate of his own; and it is not very flattering or complimentary to the leaders of the Synod who represented that Church, to make them lament that they could not control that influence, but must, forsooth, in obedience to it, abolish one order of the Ministry, and then declare in their Confession that they stood on what Mr. B. styles the "Galilean platform of *Apostolic equality!*" *Secondly*, There is no evidence that the Bishop of LLANDAFF objected in his speech to the Democratic element in the Church of Holland. This is a postulate of our blundering author, *Justice*. After the Bishop had "touched upon Episcopal government, and showed that the want thereof gave opportunities to those divisions which were then on foot in the Netherlands," the President of the Synod arose and made his acknowledgment. If the Dutch Reformed Ministry had been of the Congregational type, there would have been greater probability in the supposition that the Bishop of LLANDAFF objected to the Democratic element; but we have as good a right to suppose that he was treating in his speech, as Bishop HALL afterwards wrote, of "Episcopacy by *Divine* right," and that he objected to the Aristocratic feature of the Dutch Reformed Ministry, as our critic has to erect something or other on *his* hypothesis. *Justice* gains nothing, therefore, by his proffered defense; and I still maintain that Mr. BRODHEAD's reference to Bishop HALL is calculated to mislead, and that ninety-nine out of every hundred inquisitive readers would have said that his object was to show from the Bishop, that the Democratic element was that which chiefly distinguished the Church of Holland from the Church of England.

Justice had "hoped" that Mr. B's distinct, and as *he* "supposed," "well-authenticated statements would have the effect to place the character of our Dutch ancestors in so clear a light, that neither ignorance nor prejudice could any longer deny or obscure their rare and distinguishing virtues," &c.

Far be it from me, Mr. Editor, to undervalue or disparage the early settlers of Manhattan. For one, I can say with a good conscience that I have been gratified to witness the efforts that have been made to place their character in a clear light, and more especially since the sons of New-England have put forth their absurd claims, and have appeared determined "pertinaciously" to "monopolize" the inheritance of "civil and religious freedom." But Mr. BRODHEAD's statements are not all well-authenticated, and a portion of his book is too one-sided and partial to warrant its admission as an *accredited* volume into the libraries of unsectarian academies.† He has left undone what he ought to have done, and he has done what he ought not to have done.

1. The history from p. 115 to p. 119 is devoted to the Puritans, a branch of whom, under the name of *Brownists*, emigrated from England to Holland at the commencement of the 17th century. Mr. B., pursuing the track which has so often been trodden by school-histories, tells us that "The intolerance of The English Hierarchy" "had induced the Puritans to desert their native land;" that their opposition in England "was not so much to the doctrines of the Anglican establishment, as to the ceremonials of her worship, and the aristocratic exclusiveness of her domineering prelacy;" that "the treatment of the Puritans in Holland has been misrepresented by writers with English prejudices;" and that "by their own showing, the Puritans had 'good and courteous entreaty' in Holland, and 'lived there many years with freedom and good content.'" But he fails to tell us what he might have learned from documents published in BRANDT's history, which was in his hands, that the BROWNISTS before they left England (1598) had declared in their "Confession of Faith" that all the hierarchy retained in the Church of England *with all its appurtenances* was "a new and *Antichristian* administration"; and that it was the duty of all *Princes* and *Governments* to put down and root out "all human inventions in matters of religion," and "to convert to *their own* and the *public use* all the indolatrous edifices (such as temples, chapels, and all other places formerly dedicated and employed by the *Heathens* and *Antichristians* in their false and will worship,) together with all the *revenues* and all the *funds* of the Hierarchy, and unlawful Church Ministry;" that after they arrived in Holland they became dissatisfied with the "Established Church" of that country, and published eleven articles containing as many reasons for *separating* from it, and that in consequence they were "judged" SCHISMATICKS by the Synod of Amsterdam, and treated as "Heathen men and Publicans;" and that in their reply to the celebrated Dutch Divine JUNIUS, who had given them some friendly advice, they censured him for not going all lengths with them in opposing "the Antichrist;" and quoting Psalm 137, *v.* 8, 9, put to him the emphatic question; "If these things were said to the temporal Moab and Babylon, *how much more* do they belong to the Antichrist and to the spiritual Babylon?" &c. (*Brandt*, I., 480, II., 15.) All this Mr. BRODHEAD fails to tell us.

2. Mr. B. goes out of his way to inform us that "The most eminent pillars of the English Establishment [which according to the Brownists, was Antichrist, and worse than ancient Babylon,] with Christian candor affirmed, that in foreign Reformed countries those churches which did not recognize a Prelacy 'lost nothing in the true essence of a Church';" and enlightens us with an extract from the famous NEAL, who says "I shall take leave of this venerable body [the Synod of Dort,] with this further remark, that King JAMES' sending over divines to join this assembly was an open acknowledgement of the validity of ordination by mere presbyters; here being a Bishop of the Church of England sitting as a private member in a Synod of divines, of which a mere presbyter was the President." Mr. B. goes out of his way to remark, that "Not only did the Head of the English Church, and the most enlightened English theologians under JAMES, thus distinctly recognize the validity of the ordination of the Reformed Clergy abroad, but they readily admitted them to livings in the Church of England, without re-ordination by a Bishop. In truth, the Priesthood of the Netherlands was ordained by the imposition of as holy hands as was the Priesthood of England, and it traced as unbroken a line of descent from the Apostles." "The only thrones which remain to the republican bishops of the Reformed Protestant Dutch Church are thrones 'not made with hands'." It would be a sufficient answer to passages like these, were I disposed to enter upon a theological discussion, that in the Preface to the ordination-services in the Book of Common Prayer, which services were framed throughout upon the supposition that GOD by His *Holy Spirit* had appointed three orders of ministers in His Church, that in this Preface, which is authoritative, the following language is employed: "It is evident unto all men, diligently reading Holy Scripture and ancient authors, that from the Apostles' time there have been these orders of ministers in CHRIST's Church—Bishops, Priests, and Deacons." "And . . . . to the intent that these orders may be continued and reverently used and esteemed in this Church, no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in this Church, or suffered to execute any of the said functions, except he" "hath had Episcopal Consecration or Ordination." But my work is done. My readers, if unprejudiced, will agree with me, that Mr. BRODHEAD's History is, in one portion of it at least, one-sided and unfair; and that as sure as the Editor of the *Christian Intelligencer* offers to give a copy of it to every person who will procure a certain number of subscribers for his paper, so sure is it that the book is *Sectarian*, and, although suitable enough for Dutch Reformed Libraries, not a proper book to be admitted into promiscuous academies.

I am, Mr. Editor, very respectfully yours,

AN INQUIRER.

Dec. 24, 1853.

* We are gravely asked, "how otherwise [than through the popular influence] did it get there, in opposition to the strong disrelish of the leading clergy?" Bishop HALL would have answered, that Presbyterial parity was established because no Popish Bishop on the Continent had been "converted to the Reformed religion." He would have said that *Necessity*, not popular influence, was in this instance the moving power.

† Since I wrote my first article, I have learned that the Regents of the New-York University have recommended its admission.

For The Churchman.

DIOCESE OF KENTUCKY.—FEMALE CHURCH SCHOOL.

MR. EDITOR: A recently-built and commodious establishment, which was erected for a Female School, is now offered for sale at this place, upon advantageous terms. It can easily accommodate a family of one hundred and twenty pupils. It is located in a beautiful, abundant, and healthful country, about 30 miles from Louisville, and 20 from Frankfort, immediately on the turnpike road between these cities. A railroad is now in process of construction between this place and Louisville. The Institution is situated at a convenient distance from Shelby College. The College chapel is furnished with an excellent organ, and would always be at the service of the pupils of a Female Church School. The College is also furnished with fine philosophical and chemical apparatus, and an observatory, with one of the most splendid and powerful refracting telescopes in the United States. The Trustees of the College will gratuitously guarantee to the owner of such a Church institution in this vicinity, the perpetual enjoyment of the benefits to be derived from these sources. The completion of the railroad from Louisville to this place will put it in easy communication with the western and south-western States, from whence a desirable patronage to such an institution might reasonably be expected. The property now offered originally cost about $16,000. It may now be bought for $10,000; of which $2,500 will be demanded when possession is given, and the balance in *seven* or *eight* equal annual instalments, with six per cent. per annum upon the postponed payments. It is believed, that an enterprising and judicious Churchman, who has the zeal and the means for such an undertaking, may, in a few years, establish a Female School here which would fully remunerate his expenditure and labor, and accomplish great good for the Church throughout this beautiful region. Possession of the property will be given to the purchaser on the 1st of July next. Communications on this subject, if addressed to the undersigned, will be promptly answered.

WM. J. WALLER.

Shelbyville, Ky., Feb. 6, 1854.

For The Churchman.

I Speak of Christ and Thee.

JESUS called a little child unto Him and set him in the midst of them.—*Matt. xviii. 2.*

I speak of CHRIST and thee, Nellie,
As thine infant face I see;
There's more of heaven than earth, Nellie,
Therein revealed to me.

The Disciples ask'd the SAVIOUR, Nellie,
Which should the greatest be—
He look'd—His holy heart was moved,
For he saw a child like thee.

So He called the little child, Nellie,
In tones divinely sweet;
She heeded quick the heavenly voice,
And knelt at JESUS' feet.

Then the little lamb was folded, Nellie,
Near to the SAVIOUR's breast;
And there she lay, so lovingly,
As with holy words He blest.

And spake with voice all love, Nellie,—
"Would ye be great in heaven?
Follow the sweet example
This little child hath given.

"A little lamb in gentleness,
In innocence is she;
A lily fair, for loveliness,
Yet sweet humility."

We gave thee to this SAVIOUR, Nellie,
That you His care might be;
So thou wast made a child of GOD,
And Heaven was pledged to thee.

And then there came a time, Nellie,
When we saw that thou must die;
So we gave thee back to JESUS,
In His blessed arms to lie.

Thou wast shy of strangers, here, Nellie,
Thou wilt there acquainted be;
And the loving heart of JESUS,
Shall be home, and friends, to thee.

And didst thou come to meet me, Nellie,
With that little harp of thine?
Oh! is it even so, Nellie,
Or are they thoughts of mine?

I fancied, just at eve, Nellie,
Thine angel form was nigh;
Lightly thou touched thy golden harp,
And sweetly sang—good-bye!

That thou linger'd near a moment, Nellie,
Then flew to realms above.—
Good-bye! thou art safe in Heaven, Nellie,
"Safe with the Source of love."

—ELIZA GRILLEY.

New Haven, 1854.

THE QUEEN'S LETTER.—Some of the newspapers, not commonly of the liveliest character, have of late been doing their best to amuse their readers with stories about the issue, or the refusal of a Queen's Letter in behalf of certain Religious Societies.

First of all, the Victuallers and Publicans of the Metropolis were told, by their organ, to rejoice at the heavy blow which the vigorous Home-Secretary, in the midst of the battle against graveyards and smoke, had dealt on the devoted head of "Tractarianism." Next, the Protectionist party were cruelly tantalized with the hope, that Lord PALMERSTON's very original policy had occasioned "a split in the Cabinet." And lastly, the religious world were piously reminded of the duty of thanksgiving for a decision, which, *if* only it had been adopted, would have had the effect of closing some scores of churches in the poorest of our Colonial settlements, and condemning their pastors, after half a life of devoted service in the ministry, to manual labor, if not to actual starvation.

As it was hardly credible that the most reckless minister would take such a step in a hurry, it became necessary to support the original fiction with a detail of minute circumstances; and so we are told that the announcement created the greatest possible consternation among the principal members of the *Society for the Propagation of the Gospel*,—that the Duke of NEWCASTLE, the Bishop of LONDON, the Chancellor of the Exchequer, and the Secretary of the Society, proceeded together to Lord PALMERSTON. We are even favored with the arguments which they used, as well as with the tenor of his Lordship's answer to "the deputation." This myth of the deputation was much relied upon by the *Record*, which says (Dec. 5), "The third *fact*, which is, indeed, the chief of all, remains as yet uncontradicted, for we believe that it cannot be assailed." Now, what will those who place implicit reliance on the statements of the *Record* say, when they are told that its "chief fact of all" is an entirely baseless fabrication; and that it has been ascertained that, at the time when these interviews were described as taking place in Whitehall, the Bishop of LONDON and Mr. GLADSTONE were in Scotland, and Mr. HAWKINS in America? We shall have sufficiently disposed of this very ingenious invention when we add, that the Queen's Letter was signed on the 14th of October, and that the well-informed papers which we have alluded to, did not open their discussions about the causes and manner of its refusal till the 2d of December.

But, though we should waste our own time, and abuse our readers' patience, were we to enter at greater length on the refutation of such ridiculous inventions, we cannot refrain from making a few reflections on the subject. The sober and thoughtful readers of the *Record* must be rather perplexed at the friendly relations which seem to have sprung up of late between its conductors and the versatile Home Secretary. They have their information from "three concurring quarters." They plainly belong to the Noble Lord's inner circle, and will probably receive cards for those Saturday evening parties, about which we used to hear a good deal, as soon as the season commences. But men must give and take in this world. If the Viscount seems at times to construe the fourth Commandment in a non-natural sense, it is no more than some of his admirers do with the ninth; and doubtless the public will forgive them both in consideration of their common opposition to "Tractarianism." We would warn the objectors, however, in a friendly spirit, that by their efforts to get rid of the Queen's Letter, they are doing their best to snap one of the remaining bonds of connection between the Church and the State, and thus playing directly into the hands of that very party whom they most hate and fear.

For the present, at all events, the Royal Letter is granted—the *Record* says for the *last* time; but if we may judge of the accuracy of its information by the direct and positive denials with which many of its statements have been recently met, we do not think that the announcement, proceeding from such a quarter, need occasion much alarm. Meanwhile, we see the animus of the allied force, made up of "Recordites" and Liberals—the one striving to put down all Church Societies—the other laboring to bring the Church itself into subjection to the popular will. But there is another party which can well make its voice heard, and which is bound to speak out, and speak plainly—the party of the Church itself. Will that party stand by the *Society for the Propagation of the Gospel*, which seems to be exposed to calumny and misrepresentation, almost in exact proportion to its increased zeal and activity?

It has little more to fear from its enemies,—who have already done their worst,—if only its friends will stand true; and we would suggest, as the best answer to the malicious attacks of partisan newspapers, that those clergymen and laymen alike, who can appreciate the services which the Society has been enabled to render to the Church of CHRIST during the last century and a-half, should resolve to make the Queen's Letter, which is now in course of circulation, the most productive that has ever yet been issued.—*Colonial Church Chronicle.*

THOU ART WITH ME.

What force of consolation in these words to the true Christian, however erring, for they convey an idea of the continual society and company of GOD. There is an instinctive repugnance in all men to be left alone. The child weeps in the dark when there are none near him. He cannot stay up his courage in the solitary chamber, whether his mind have been filled with tales adapted to children's ears, or whether he has been born with an inherent notion of evil principles around him. And men may well shudder in the absence of their great Parent, for how dreadful is that darkness where He maketh not His pavilion! No: it is a satisfaction in trial to be able to say even of an ordinary friend, *thou art with me*. We all fly to the society of those whom we love. We want their countenances to cheer us in melancholy, to charm us with novelty, and to sympathize with us in all our ways. If there be any condition truly horrible, it is that of the malefactor shut within the walls of a solitary cell, where the light of heaven steals through a small crevice, sometimes even blinded by the curious eye. There, crouched upon a pallet, and ghastly pale, writhing like a snake in a den of the earth, he feeds upon his own thoughts, or is stung by the fangs of his own remorse. Then, reason beginning to shine unsteady, he raves and revels in his small compass, until a clanking chain binds him like a wild beast to a staple in the solid stone. At last disease of body keeps pace with disease of mind, and tubercled in heart and lungs, refusing to speak another word, the life of the criminal goes slowly out with many a heart-rending groan. This is to die an intellectual death, and this shows that it is indeed terrible to be left alone.

But the lot of most men in this world, however innocent, is to suffer; and however fortunate, to experience at some time the coldness and bleakness of neglect. We must all know how dreadful it is to be deserted, even in one point or opinion which affects us very nearly, and this is often equivalent in our own minds to being forsaken in all. We feel more and more every day the necessity of being able to say of GOD—*Thou art with me*. For nothing which we have, is not liable to leave us, and the more we set our hearts on anything, the more we are in danger of being left alone. Those are considered most strongly guarded who are triply blest with health, and wealth, and friends; and it is thought that such, for the time being, will not be solitary even without GOD in the world. But these things proceed from Him, and separated from a recognition of Him, soon become stagnant and corrupt, like a stream cut from its life-giving fountain.

There is no ally more powerful than a rosy and hilarious health. Conscious of the vigor which resides in his stalwart right arm, the strong man may go forth in the morning to exhibit prowess, to stem the angry waves of trouble, laugh in the face of poverty, and fling his gauntlet to the world. His lips are dyed with a vermeil tinge, his eye flashes with the brightness of the eagle's, and his voice rings forth like a clarion blown among the hills. "To arms! to arms!" he is ready to exclaim whenever the foe advances, and he is prepared to compete as a swift runner, to swim away from shipwreck and disaster to the surf-beaten coast, to bare his heart to nipping colds and Arctic ices, or fixed in resolution, to stand like a statue which has a rock for its pedestal. Around him the strong gather to add to his strength, and the weak to sue for protection. In the gladness of his heart he feels no lack of company, and his spirits go with him wherever his steps are bent, and unconsciously he responds to them in the voice of a song, to which his heart beats time with a regularity of movement; and he is often abroad with the revellers and seeks no downy pillow, and at the break of day he is again ready to guide the plough, to wield the axe, and enter into the fields of labor. For though he knows it not, he is in possession of a boon without which all luxury is of no value, and the fine gold waxes dim. Health is the gayest, and most joyous atttendant which a man can have, for its step is tripping, and conducts through amber airs and walks of flowers. But, alas! he little recks that the time creeps stealthily along, when shade by shade the color fadeth, and the plougher shall plough long furrows upon his brow. Or perhaps a fever may visit him, and suddenly take the place of his cheerful guest; for, after all, is health an uncertain, fickle visitor, and must be wooed and courted, and caressed, and with the least neglect or tampering, withdraws, perhaps for ever. But in the hour of pain and sickness, when every ordinary resource has been removed, and all the Christian graces are concentred in that one, to bear patiently, very pleasant is it to be able to say with the exulting Psalmist, "THOU ART WITH ME."

Or, what if wealth be our companion! In the midst of much bereavement, and the withdrawing of other props, we might perhaps lie prostrate, were it not for the presence of this cordial friend. He who really loves his gold with all his heart, and with a sincere affection, who grasps it with a close hand, and will not permit it to be alienated, finds in it a source of exquisite delight. Such a one can scarce be lonely. Many and many a genial happy time he has in its company, and conversing with it in a chirping tone, receives back consolation from its shining countenance. There is no more cozy salutation than that between a miser and his darling. Have they ever been parted from each other's society? Do they not both stand together against the evil day? In life they are undivided, but when the death-bed parting comes, it is painful in the extreme. Alas! is there no gold in heaven, or do the dead hands lose the power of clutching, and can solitary pennies be alone bequeathed to the glazed eye? Money is indeed a god, but it is without the attribute of omnipresence, and its eagles have no wings to swoop down into a dead man's grave. He cannot say in that lone, cheerless residence, to his ancient comrade, *Thou art with me*.

But the man who has wealth to dispense liberally, in the strength of his position, feels that he cannot be forsaken.

His lands, his houses, his pleasure-grounds, are to him the sources of pleasure, and he can cast his eye over troops of those devoted to him; and he can say to this one, go, and he goeth; and to another, come, and he cometh; and if he be destitute of those disposed to love him, he can buy friends at the market valuation. At the least, his parasites may take on the semblance of friendship, and servility may look very much like actual respect, while from the lips which are never opened but to speak ill of him when absent, he sips the honey of adulation. But if his riches flap their fiery wings in flight, such a one is indeed desolate. Then, his troops of friends being disbanded, there are none to wish him a pleasant morning, and fulsome politeness becomes rude, and popularity veers suddenly like a March wind.

Now all of these desertions are very apt to happen to any of us on any day. If we have friends, we may find them forfeiting the name. A knowledge of the world will show that very few of those called friends are like gold tried seven times in the furnace. They are for the pleasant summer day. They follow in the wake of self-interest or pleasure. The warm grasp of the hand has no shock of the heart to correspond; but where there is a feast of pleasant things set forth, they are ever ready to partake. They are for Dives, not Lazarus; their affinity is for purple and fine linen, and not for rags. But if they prove to be as true as steel, a man may possibly outlive his friends, and one after another, as his head becomes hoary with age, he may see them dropping into the grave, until he remains the very last of a generation who care nothing for him. When the destroyer has been busy, and treachery has done its work, and ingratitude, "more strong than traitor's arms," and cold neglect, quite vanquish him, happy is that man, who, in the midst of his desolations, may exclaim, "Thou art with me."

Moreover, one may be deserted by no blessing which he ever enjoyed, and he may have enjoyed all which falls to the lot of men, and health, and wealth, and friends, may be his own, yet, in his profound melancholy, he may fancy that he possesses nothing, and he shall be full of sickness, while indeed he is robust, and poor, though his coffers are securely locked, and he may read conspiracy in the faces of all men who are striving to do him good. But this is not so much a disease of body as a disease of mind; because he has hitherto relied on all things for succor, rather than on Him who can alone give help in every time of need. So true it is, that all of us without GOD in the world, are as truly solitary as that poor prisoner, who, shut up in his cell, drags after him a clanking chain.

One may walk even in the streets of a crowded city, and feel a deeper solitude than in the rock-ribbed glen, or in the primeval forest. There is no loneliness like that of crowds, because we find that all faces are averted from us, and they are sharpened after objects of which we know nothing, and their feet are swift in the pursuit of gain. Hence, we find in such places the necessity of having GOD for our friend, and of being able to say, in the midst of the indifference or neglect of all others, "Thou art with me."

"As for me," exclaimed the excellent PASCAL, "I find I cannot attach myself, or repose in the society of persons like myself, miserable as I am. I see that they cannot aid me in dying. *I shall die alone*. I must then act as if I were. For if I were alone, I should not build houses; I should not embarrass myself in the tumultuous occupations of the world. I should not seek the applause of any, but should strive solely to comprehend the truth."

How significant is that saying, "*I shall die alone*." Yes, no robber may have broken in upon our wealth, it cannot go with us to the silent tomb. Our friends may have stood by us in the post of danger, and may be even then present to smooth the pillow of our distress. The utmost that they can do is to breathe their fond wishes, and to wave their last adieu. They cannot hold us back. They cannot enter the boat and go with us over the dark ferry. Their powerful right arm which snatched us from the fire, or from the water, will hang down powerless by their sides. The tears of their regret will be only expressive of utter weakness. I must die alone. Looking with an uplifted eye above the dark waters, with the confidence of those who know in whom they have trusted and in whom they believe; then, oh! then, may we be able to exclaim with the Psalmist: "The LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff, they comfort me."—F. W. S.—*Churchman's Monthly Magazine.*

NEED AND NATURE OF FASTING.—But why, or for what ought *we* to fast and give ourselves unto humiliation and prayer? Why is it incumbent on *us* to humble ourselves to the dust, and to cry aloud unto GOD to spare us and to save us for our Redeemer's sake? I will tell you most plainly: we ought to "sanctify a fast," because of our sins, public and private; our sins as a nation, and as individuals; these have separated between us and our GOD; against these are His judgments denounced, and for these, if unrepented of, we shall as surely be punished as were the Jews of the prophet's day. No one can look abroad over the face of this fair and fertile land, and note the tempers, and dispositions, and habits, of the millions which people it, without being struck by the active and restless spirit which pervades all classes in the commuity: no one can well fail to see that there is a great deal of jarring and contention, of strife and debate, of ambition and deceit, of pride and vanity; yea, and worse than this, that devilish lusts and desires, fierce and savage murders, and the most disgusting impiety and outrage, too often find place within our borders. No man, who calls himself a Christian, and feels as a Christian ought to feel, can look upon the open profligacy and crime which are tolerated, and even praised by many, without involuntarily shuddering at the awful, unimaginable amount of *secret* vice and corruption which is in existence. Who can tell of the gross sensuality and wickedness of multitudes, who sin greedily enough if they can hide it from the gaze of their fellow-men? Who can penetrate into the secret recesses and retirements, and lay open to the view the idolatry of the miser, heaping up and gloating over the perishing dross of earth; the beastly indulgence of the glutton and the drunkard, burying and drowning the soul in the depraved appetites and passions of a diseased body; the cold-blooded calculations of the man who is determined to dip his hand in his brother's blood; the low and despicable vices and pleasures of the ignorant, cruel, and degraded? Who, I say, can estimate and disclose to our view these, and the countless varieties of these and other secret sins? And yet, who does not know that they exist to a fearful extent in almost every part of this nation? Ah, what Christian can remember, without fear and trembling, that all our secret sins, by thought, word, and deed, are set in the light of the countenance of Jehovah, the great and terrible LORD, the just and holy GOD Almighty? I would to GOD that He would send His Spirit to strike conviction upon our hearts of the enormity of our sins and offenses against Him. I would that He would enable us to see ourselves as we are, and to realize how grievous are the vices and corruptions of this hypocritical and boastful age. No language of mine, or of any other man, can convey any thing of an adequate idea of these things; for it is (as St. PAUL declares) a shame even to speak of those things which are done amongst us; therefore, it would be to little profit to seek to work up a highly-wrought description of what can never be depicted in words, of what imagination can only give us a faint glimpse. I would that GOD would give us here to feel to what an extent wickedness prevails in this village, and especially of our own share in it. Would that He would make us to know that our example is not what it ought to be, our influence much less for good than it might be, and that our partaking of other men's sins is a stain upon our Christian character and profession. Would that we were alive to these things as we ought to be, and that we were duly sensible of the open and secret sins which find place amongst ourselves; of the coldness and deadness, the worldliness and vanity, the violations of the LORD's Day, and the mere form of godliness without the power thereof, which are all too observable in this parish. If we were duly sensible of our real condition; if we knew and felt how many and how grievous are our sins, we should be not only ready but glad to humble ourselves with fasting and with prayer: we should be not only willing, but anxious to assemble in this house of the LORD, to offer up our united supplications for mercy; we should weep between the porch and the altar, with the priests, the ministers of the LORD, and say, Spare Thy people, O LORD, and give not Thy heritage to reproach; and we should know and perceive aright, why or for what *we* ought to fast,—even on account of our daily and hourly sins, which, if unrepented of and unforgiven, shall draw down upon us the sure vengeance of GOD, who is "a consuming fire."

There being, then, these cogent and ever present reasons why we ought to give ourselves to fasting, humiliation, and prayer, it becomes very needful to inquire *what fasting is*, or *in what it consists?* Holy Scripture, though abounding in exhortations respecting this discipline of soul and body, does not give us any precise statement as to wherein it consists. Our blessed SAVIOUR, however, has left us directions on this subject; and we have recorded for our instruction the examples of holy men in all ages, who chastened themselves by fasting and watching unto prayer: the Church, too, in appointing "days of fasting and abstinence through the whole year," has declared that on these days, and during these seasons, she "requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion." The Church does not define fasting to be mere abstinence from food; neither does she allow us to suppose that abstinence has little or nothing to do with it, or is not essentially needful to fasting. So far from this, she declares that abstinence is necessary, but only necessary because of its being a suitable preparation for, and meet accompaniment unto, extraordinary acts and exercises of devotion. It were a grievous mistake to run into, to think with many, that simply abstaining from food, or from one kind of food till a later period in the day than usual, comprises all that is meant by fasting; while at the same time their pleasures are not diminished, their desires not lessened, their hearts not humbled, their sense of the deceitfulness and enormity of sin in no way increased. On the other hand, it is a very sad error, to suppose that the body is not to be deprived of some of its accustomed enjoyments and pleasures, that it is not to be chastened and kept in subjection as it was by St. PAUL, but that it may safely be pampered and pleased, or be allowed to have all and more than it craves, and still not interfere very materially with our endeavors after an humble and prayerful frame of mind. No, my brethren, we are to take care to avoid both extremes; our fasting ought to consist in abstaining from what we can abstain from without injuring our bodily health; in laying aside some of the luxuries which can easily be dispensed with if we are in earnest; or in giving up some of the favorite articles of food with which our tables are daily spread. Neither must we forget to diminish the quantity usually required; to have more plainness and simplicity than customary, and to deny ourselves, according as we are able, and as we feel and see that there is need of humbling ourselves before GOD. But it is ever to be remembered that we are not to rest here; our flesh is to be subdued to the SPIRIT; our abstinence is to minister to our greater devotion, and to enable us to be more liberal and charitable to the poor and distressed, and to give more of our substance for the spread of the Redeemer's kingdom. We are to take good heed that what the LORD says by His prophet be not applicable to us: "Behold, in the day of your fast ye find pleasure and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice be heard on high." Yes, and we are to note carefully the description which the LORD Himself gives of a counterfeit and worthless, and of a true and proper fast:—"Is this (of which He has just spoken), is this such a fast as I have chosen? a day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast and an acceptable day to the LORD? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free; and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh?"—DR. J. A. SPENCER.

FOR THE YOUNG.

Emigrants and Settlers.

The children of our Father-land
Are roaming far and wide,
Along Ontario's lonely strand,
By wild Waikato's tide.

O'er southern Afric's burning sod,
Through ice-bound Labrador,
They wander in the face of GOD,
But hear His voice no more.

Their souls, for want of all things good,
Within them faint and die;
Across the hills, across the flood,
They cry a bitter cry:

"We've knelt with you beside the shrine,
We've breathed the self-same vow,
The same sweet Mother set the sign,
Upon our infant brow.

"For us no more the pastoral strain,
No more the anthem swells,
And we should scarcely know again
The sound of Sunday bells.

"The words of pardon reach us not;
No heavenly food we taste;
And Christians, with the heathen's lot,
We wander through the waste.

"Oh, hear us calling, south and north,
By hill, and stream, and rock;
Send ye the faithful shepherd forth,
To fold his Master's flock.

"And let the Church that first did bless,—
The Mother of our youth,—
Go with us through the wilderness,
And hold the lamp of truth.

"And let her words, so sweet and strong,
In the old measure flow,
Lest we forget the cradle song,
That lull'd us long ago.

"Lest in the time that's far away,
Estranged in heart and word,
Your children, to our children, say,
'Ye serve another Lord.'

"High temples through your land are piled,
GOD'sPresence dwells with you;
Build us an altar in the wild,
That we may serve Him too.

"Bear on, bear on life's gushing wave,
To heathen souls athirst;
To all whom JESUS died to save,—
But feed the children first."

—*The Jubilee Year.*

PATTY OF TANJORE.—Most of our readers are acquainted with the name of the Rev. G. U. POPE, the Society's Missionary at Tanjore, South India. Attached to Mr POPE's mission is a school, in which Hindoo girls are taught and boarded. Provisions and clothing for the natives are very cheap in India; and the whole expense of each child is not more than three pounds a-year. For this sum, a Hindoo child may be fed, clothed, and taught in the Mission School.

Some young ladies at a school in England, knowing this fact, resolved to save a part of their pocket-money, and raise the necessary sum, so as to rescue one more child from heathen darkness and place her in a Christian school.

As soon as they had saved the money, they gave it to a clergyman, who is acquainted with Mr. POPE, and it was sent to Tanjore. There it enabled Mr. POPE to provide food and clothes for another little girl, who was soon added to his school. The clergyman through whom the money was sent, asked for some account of the little maiden: and the young ladies in England soon afterwards had the gratification of receiving the following letter from Mr. POPE:—

TANJORE, August 1st, 1853.

"MY DEAR YOUNG FRIENDS: Your friend and mine, the Rev. Mr. ——, has asked me to write and tell you about the little girl whom you support in our Mission School. I really ought to have written to you before this, but there are so many things that a Missionary has to do, that he sometimes does not know what to do first, and sometimes (which of course is very wrong) he forgets altogether to do things which are of importance.

"Little Patty is very young and very fat; has, of course, very black hair and eyes, and skin about the color of a copper kettle. But her teeth, which she shows very often, as she is very fond of laughing, are as white as they possibly can be. She was found under a tree, deserted by her parents, but is evidently of high caste. She is very well-looking and intelligent. The English magistrate kept her for a time, and then sent her to us. She was baptized on the 17th of October, 1852, by the name of Martha, though always called Patty, and her sponsors were Mrs. MORRIS, the lady of one of our English civilians, Mrs. POPE, and Mr. H. POPE. She behaved very well, and I think she feels the importance of the solemn sacrament by which she was made a Christian. I do not know that I can tell you much more about her. She is in the third class in the school, and learns to read, write, sew, spin, and work sums. I suppose she is six years old. A few years will make a great change in her. And we hope that she will be, through GOD's mercy, spared to be a good woman. As soon as she can write well enough, she shall write you a letter, and I will send it with a translation, if GOD spares us.

"I wish I could write you something more interesting; but it is enough to think that one little girl is here taught from day to day to know, and love, and fear the GOD whom you worship, and that she is supported by your self-denial and zeal. I never see her in school, or in church, but I think of you, though I do not know you personally, and pray GOD to bless you, and guide you in His holy way. It will not be long before you, and Patty, and I too shall stand before Him who hath said that a cup of cold water, given in His name, shall not lose its reward.

"I must tell you, too, that we are building, with moneys from England, a large Girl's School, on the same plan as many of the English National Schools, with Gothic windows, and made to look as much as possible like an English school. When it is finished it will hold 120 girls and I hope to have it full. It is difficult to get the little heathen girls to come to school, for their parents think that it is quite a disgrace for a girl to learn to read and write; but I trust we shall succeed in time.

"And now, as we all pray for you and your teachers and friends, so pray for us, and especially for little Patty, that she may have grace to serve CHRIST faithfully, and through His merits may obtain everlasting life."

The clergyman through whom the above letter was sent to the young ladies, received from them a letter in reply, in which they said:—

"When you have the opportunity, will you do us the favor of thanking Mr. POPE for his very kind letter. We shall all be delighted to receive one from 'Patty' herself, as soon as she can write: will you kindly send her our love, and tell her that although we are unknown to her, she has many young friends who feel a great interest in her, and who will always be made very happy by hearing that the little they can do towards giving her an opportunity of the Christian instruction, so freely bestowed upon themselves, is not without its good effect."

If our readers have felt interested in the perusal of these letters, we hope they will reflect that there might be a great many more "little Patties" in Tanjore, if there were more people in England willing to practice self-denial and set apart a small portion of their money for this special service of GOD.—*Gospel Missionary.*

For The Churchman.

THE BODY AND BLOOD OF CHRIST IN THE EUCHARIST.

One of the richest sources of satisfaction which a Christian can derive from the diligent study of the Bible, is to mark the agreement and mutual illustration which exist between its several parts. An interpretation thus obtained is precious to the devout soul as a witness of the Spirit to His own revealings. It imparts a comfort and joy certainly not less pure and holy than any light that can reward learned criticism and ingenious disputation.

About a year before our Lord's death, He gave those wonderful instructions at Capernaum, which are recorded in the sixth chapter of St. John's Gospel. The Jews who were about Him demanded, as they were wont, that He would show them a sign; referring to the manna which had graciously been provided, as bread, for their fathers in the wildrness—a sign that God was with them, and cared for them, of a truth. Our Lord replied that "Bread" was provided for them too by His Heavenly Father, even "the true Bread from heaven"; and adds, "the Bread of God is He Which cometh down from heaven, and giveth life unto the world." In the course of the conversation, Christ uses the following expressions:—"I am the Bread of life." "This is the Bread Which cometh down from heaven, that a man may eat thereof and not die. I am the living Bread which came down from heaven: if any man eat of this bread he shall live forever: and the Bread That I will give is My Flesh Which I will give for the life of the world." The Jews naturally inquired, "How can this man give us His flesh to eat?" Had Christ, in thus speaking, merely had recourse to the well-known figure whereby holy instruction is signified by nourishment, and eating and drinking mean the partaking of that nourishment, we can hardly imagine that He would have failed to have so taught the Jews. He, however, repeats His former declaration, with some enlargement, but no explanation; and with the solemn form of asseveration usually attached to instructions to which He desired to draw special attention. As what He thus adds threw little or no light on what had surpassed their understanding, it is reasonable to suppose that this peculiar solemnity was intended to lead them to treasure up what He said, as to be farther elucidated in His good time. "Verily, verily, I say unto you, Except ye eat the Flesh of the Son of man, and drink His Blood, ye have no life in you. Whoso eateth My Flesh, and drinketh My Blood, hath eternal life: and I will raise him up at the last day. For My Flesh is meat indeed, and My Blood is drink indeed. He that eateth My Flesh, and drinketh My Blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father; so he that eateth Me, even he shall live by Me. This is That Bread Which came down from heaven. Not as your fathers did eat manna and are dead: he that eateth of This Bread shall live forever."

Very natural was it for many who heard this to exclaim, "This is an hard saying; who can hear it?" Still Jesus gave no explanation; but merely referred to that *ministration of the Spirit* which characterized His gospel; secured infallibility for all His teachings; should win to them the assent of the humble and docile mind, however hard and mysterious they may be; will, as and when God sees fit, furnish clearer light and more perfect knowledge; and can, by conferring on the outward and visible the virtue and energy of the inward and spiritual, "quicken" that which in itself would "profit nothing." It was the duty of His hearers meekly to receive His teaching as true, however mysterious; because it was of "The Spirit."

There was a clear reference to future time, as in view in this discourse of our Lord. "The Bread that I *will* give, is My Flesh Which I *will* give for the life of the world."

Do we find, after this, that He *did* give Bread, as His Flesh, given for the life of the world?

"Jesus took *bread*, and gave thanks, and brake it and *gave* unto them, saying, *This is My Body*, Which is *given for you*." Surely here the bread which Christ gave was His Flesh Which He gave for the life of the world.

"Except ye eat the Flesh of the Son of man, and drink His Blood, ye have no life in you."

"How can This Man give us His flesh to eat?"

"Jesus took bread, and blessed it, and brake it, and gave it to the disciples and said, "Take, *eat: This* is *My Body*. And He took the cup, and gave thanks, and gave it to them, saying, *Drink* ye all of it; for *This* is *My Blood* of the new testament, which is shed for many for the remission of sins."

This much from Evangelists. St. Paul, in the fulness of the revelation of the mysteries of God which was granted him, "received of the Lord" the same answer to the question, "How can This Man give us His flesh to eat"; and thus taught, propounds to the Church the following questions, embodying high requisitions of evangelical faith and duty:—"The cup of blessing which we bless, is it not the *communion* of the *Blood of* Christ? The bread which we break, is it not the *communion* of the *Body of* Christ?"

Surely if ever the blessed Book of God can be considered self-interpreting, we have now seen it to be so.

It is an essential principle of all religion—natural, if there is such, and revealed—that if the human mind has any religion it must have faith in mysteries: that is, it must believe, as undoubted facts, what it cannot explain or thoroughly comprehend; thereby making faith a moral act, an act of willing and devout submission. The book of nature is full of proofs of this. The Bible is full of them. The present subject affords a proof. It is the duty of Christ's disciples to eat His Flesh and drink His Blood. He declared that His Flesh thus to be eaten would be bread given by Him; and afterwards declared of bread blessed by Him at His last supper, that it was His Body or Flesh; and of wine blessed by Him, that it was His Blood; ordering His Apostles to eat the bread and drink the wine thus consecrated; and to do what He did in thus consecrating and delivering them, in remembrance, or commemoration, or memorial, of Him. St. Paul accordingly declared this rite, in which bread is broken and the cup blessed, and both partaken of, according to Christ's ordinance, to be a showing of the Lord's death, of His giving His Flesh, and shedding His Blood, for the life of the world; and to the recipients, a communion, or joint participation, of the Body and Blood of Christ.

All this is plain Scripture teaching. We must receive it, if we would be taught of God, and have that faith to which the promises are made. In this teaching, it is true, as in much that we find both in nature and revelation, we perceive deep mystery—what is far beyond the measure of our comprehension. But if we will believe nothing of this kind, we must become universal skeptics—almost literally believing nothing and knowing nothing. If we have anything of true evangelical faith, mystery and incomprehensibility will, of itself, be no hindrance to our belief.

The first followers of Jesus, warm in love, thorough in trust and confidence, humble in heart, took the teachings of His gospel as they were revealed. The doctrine of the Trinity, the doctrine of the Sacraments, the doctrine of the Divine Purposes, were all received in such wise as they were revealed. They embraced them as truths, because revealed; and were neither desirous nor disposed to judge of them, and measure them, according to their natural powers of comprehension. They had sound sense enough to perceive that, as among men, the less-informed must fall far short of power to understand thoroughly what is clear to the more intelligent, so must there be inability, in even the most elevated and improved human mind, to fathom the deep thoughts of God; and consequently that there are truths which cannot be comprehended by man; but must be admitted by him if assevered by proper authority. A homely verse impressed from some quarter, not now within his recollection, on the writer's memory, but believed to have been somewhere attributed to Queen Elizabeth, seems to him to express the simple faith on the subject of the Eucharist, which characterized the first Christians.

> "It was the Lord That spake it:
> He took the bread and brake it;
> And what His word did make it,
> That I believe and take it."

When converts were made to the profession of the gospel from among the philosophers, and rhetoricians, and ingenious dialecticians of the day, they failed too often in the thoroughness of their conversion. The pride of intellectual capacity and power—which, like spiritual pride, is extremely hard to be subdued—too often resisted the humbling influences of the gospel. It encouraged vain efforts at explanation and elucidation beyond the Bible's teaching, and at enforcing that teaching by logical and rhetorical appliances unsuitable, extravagant, and presumptuous. Thus was laid the foundation of corruptions which popery, rationalism, socinianism, and calvinism, have brought into our holy religion.

The proud and presumptuous affectation of explaining how the bread and wine of the Eucharist can be the Body and Blood of Christ, withdrew many from the simple faith that they were so, because Christ declared that they were. The method of explaining naturally excited opposition. The consequence was exasperated controversy: the more so as the spirit of primitive christian peace and love had greatly lost its hold upon the Church. "Professing themselves to be wise," men "became fools", in wrangling and contending on a subject which should have subdued them all to an humble, faithful, loving acquiescence in the unexplained truth as God saw fit to reveal it. At length, after centuries of such unholy strife, mingling itself with strifes of many other kinds, secular and ecclesiastical; during which principles and opinions predominated, or otherwise, without any regard to their merits, but simply as matter of warfare; and often with ulterior objects in view severed entirely from religion: after all this, the doctrine of *Transubstantiation* was numbered among the established heresies of the Chnrch of Rome. It is thus set forth by a Council of that Church (falsely called œcumenical or general,) held at Trent about the middle of the sixteenth century; in the second of its canons "Of the Holy Sacrament of the Eucharist:—If any shall say, that in the Holy Sacrament of the Eucharist, there remains the substance of bread and wine, together with the Body and Blood of our Lord Jesus Christ; and shall deny that wonderful and remarkable conversion of the *whole substance of the bread* into the *body*, and of the *whole substance of the wine* into the *blood*, while only the *appearance of bread and wine* remain; which conversion the Catholic Church most aptly styles Transubstantiation; let him be accursed."

The doctrine, therefore, on the deniers of which this wicked and worthless curse is pronounced, is, that after consecration, the bread and wine of the Eucharist cease to be bread and wine; that they are true material flesh and blood; and bread and wine only in appearance.

Every one who knows any thing of the universal use of language, knows that nothing is more common than to apply names figuratively—to call one thing by the name of another, when the former is intended to represent the latter, and be the means of accomplishing an object originally and strictly proper to the latter. The Bible is full of instances of this. Good common sense, and a correct knowledge and intelligent view of the whole subject concerned, are a sufficient guide to a right judgment in the matter of determining whether a literal or figurative sense is, in any particular case, to be put upon words. In the holy subject now before us, the strict literal construction of our Saviour's words, "This is My Body," involves this consequence: that the bread which He held in His hand was that very body, in the identity and fulness of its material structure, which was then standing before His Apostles, alive and in action. The writer's irresistible repugnance to the idea of applying ordinary epithets of rebuke and disgust on so sacred a subject, induces him to leave the consideration of this consequence to the common sense, the intelligent appreciation of the nature of things, the religious instincts, and the evangelically informed faith, of the reader. There it may safely be left: as may also the following considerations:

If there is such a thing as natural religion, separate from revealed, it must be based on the confidence due to the testimony of our senses, when under the control of a sane mind. Without this, we can know nothing of natural evidences of the being and attributes of God. Equally true is it, that if our senses are not to be trusted, we can have no proof of a written revelation, as it respects either the fact of its existence, or the evidences on which its claims to inspiration rest. Remove this confidence, and we know nothing and can believe nothing. The Bible is full of appeals to it. If we are called to relinquish it, we have no ground of faith in the Bible. This Romish doctrine of transubstantiation has a direct tendency to bring in such an awful state of things. It represents the Deity as requiring us to believe that what is known to have been made bread, and looks like bread, and feels like bread, and smells like bread, and tastes like bread, is not bread; and thus to set aside the evidence of four of our senses. It therefore represents Him as disannulling a principle which Himself has established for assuring men of all sorts of truth; and especially for bringing them to a reasonable faith in the gospel.

The doctrine thus clearly confutes itself. A. denies the doctrine of transubstantiation. B., a papist, declares that it is revealed in Scripture. A. denies it. B. quotes the passage, "This is My Body." A. denies that there is such a passage. B. produces it, and tells A. that he can see it with his own eyes. A. retorts that on B.'s own principles, the sense of sight is not to be trusted; and justly charges B. with being utterly unreasonable: for, if four senses are not to be trusted, as proving bread to be bread; surely one is not as proving words to be words.

If God has incorporated any one truth into the system of nature, as universal and fundamental, it is, that a material substance can occupy but one place at a time. Transubstantiation represents the substance of Christ's whole and entire body as both in heaven and earth, indeed in ten thousand places on earth, at the same instant—as present, in fact, with every recipient on every occasion of his communing.

We are not surprised, therefore—rather it is just what true faith in Christ, and an intelligent and reverential sense of His moral and intellectual Manhood, would lead us to expect—to find Him calling the content of the blessed cup, after He had administered it as His Blood, "this *fruit of the vine*." St. Paul calls that which is broken as "the communion of the Body of Christ, *bread*;" declares that that which is eaten in the showing of the Lord's death is "*bread*;" and says, in reference to "the communion of the Body of Christ, We are all partakers of that one *bread*." The bread, therefore, is so the body of Christ, as still to remain bread, and therefore not changed in substance. Nor is there any evidence of a different doctrine being established in the Catholic Church for several hundred years after the faith was given to it by Christ and His Apostles. Transubstantiation is a growth from that principle of *Development* which has done so much for popery and rationalism.

Early in the present century, during the administration of Bishop Benjamin Moore, a Catechism was set forth by him and the clergy of this Diocese as an explanation and enlargement of the Church Catechism. It contains the following scriptural and catholic instruction respecting the elements of the Eucharist:—"They are made, not the *natural*, but the *sacramental*, Body and Blood. They are bread and wine by *nature*; the Body and Blood of Christ in *mystery* and *signification*. They are bread and wine to our *senses*; the Body and Blood of Christ to our *understanding* and *faith*. They are bread and wine in *themselves*; the Body and Blood of Christ in *power* and *effect*."

Among the many evils growing out of the corruptions of the Church of Rome, are to be ranked the reaction of her errors, in results from the operation, in other directions, of her principles of insubordination to the authority of the gospel, and of the indulgence, encouraged by her, of the vanity of the human mind, in determinations, judgments, and inventions in religion, disregardful of the restraints of revelation. The awful subject of the Eucharist has been thus maltreated; and mournful evidence afforded that antichristian error is not always popish. To guard the truth respecting the Body and Blood of Christ in the Eucharist from such errors also, was a part of the design of this communication. The unexpected length, however, already attained, compels a postponement. B. T. O.

For The Churchman.

Trinity Churchyard.

Mr. Editor: Mr. J. Boorman, who owns property the value of which is to be materially increased by the extension of a street through the old graveyard, has memorialized the *Common Council*, and addressed the public likewise through the columns of the *Journal of Commerce*. In his letter to the Journal he says in reference to the Vestry of Trinity Church, "For 40 years these powerful successors to a Regal Hierarchy have thwarted all the efforts of the City Government to relieve the Southwestern part of the City from its relatively unfair position compared with other parts." And in his Memorial he declares, that "The action of the Common Council" was in 1845 "defeated by the Veto" of the then Mayor, "by the *instigation* of the said Vestry and their adherents, as your Memorialist has been informed and believes." "He regrets to find that numerous individuals, *instigated as he believes* by the Vestry of Trinity Church, are by publications in the newspapers and otherwise endeavoring to excite the feelings and prejudices of the community against, and to raise an unjust popular clamor to defeat, the execution of this law." The Editor of that "Most Potent" and *widely circulated* (!) paper styled the "*Evening Mirror*," republishes Mr. Boorman's memorial and letter, and gravely adds: "The proposition of Mr. B. [to appropriate $10,000 towards the removal of the exhumed remains to Greenwood, &c.,] certainly is as equitable as it is liberal, and removes the main objection that has been urged against carrying out what has become a law, and which therefore should be respected and enforced in spite of the moneyed influence of a gigantic and soulless corporation."

Extracts like these very plainly indicate the *animus* of the men who favor a most iniquitous law, and would oppose its repeal. They charge the members of a corporation who have little or no pecuniary interest either in the "carrying out" of the law or its repeal, with being *soulless*—because they care for the bodies of the departed; while they themselves show that they are lacking in some of the elements which make up the soul, and therefore that their perishable bodies are the most valuable part of them. They speak of the *moneyed influence* of a gigantic corporation, as if in such a city as New York, bribery could be employed by a religious corporation to effect its purposes, whether good or evil, without running the risk of accomplishing its own destruction. They speak of the "powerful successors to a Regal Hierarchy," as if the more than twenty Vestrymen of Trinity Church annually elected, had reigned as individual monarchs for upwards of 70 years, and never been controlled by the enactments of a Republican Legislature. They charge the Mayor of 1846, without furnishing proof, with the base crime of violating his official engagements at the instigation of this same Vestry and their adherents. They ascribe the publications in the newspapers which have expressed the indignation of an aroused and outraged community to a similar "instigation." Men who can unblushingly make such charges and insinuations surely do not know what manner of spirit they are of.

If the Vestry of Trinity Church have instigated the "numerous" writers for the press to declare their sentiments on this subject, how is it that some of the most respectable editors are on their side? Are they the victims of bribery? Whence is it that sectarian papers are opposed to desecrating the mansions of the dead? Is theirs an "unjust popular clamor," instigated by a "soulless corporation"? One of the principal writers for the *Independent*, a paper which has taken a decided stand in favor of old churchyards, was lately a speaker at a New England Festival, when the Editor of the *Evening Mirror* was a delighted participant in the feast of reason and flow of soul. Has our favorite orator, too, been purchased with a few pieces of silver? If the Editor just mentioned will say in his paper that he really thinks so, he may properly be advised to study self-knowledge; for assuredly he is like the man that beholdeth his natural face in a glass; he beholdeth himself, and goeth his way, and *straightway forgetteth what manner of man he is*.

Mr. Boorman proposes to remove the earth and bones that are taken from the Trinity graveyard to the Greenwood Cemetery, and to give $10,000 to accomplish the object. This proposal is made upon the supposition that "moneyed influence" is all-powerful, and that the sum of ten thousand dollars will heal the wounds inflicted by soulless cupidity. Let the proposal be received as it deserves. If, however, some five or six thousand dirt-carts *should* be employed to remove three hundred thousand cubic feet of earth and humanity, let the thing be done most *gravely* and *reverentially*. Let the *instigators* of the "equitable" measure head the solemn procession, appropriately clad; and let funereal banners be raised, bearing the significant inscriptions, "I still live;" "De mortuis nil nisi bonum;" "The good is oft interred with their bones." The effect upon the community will be most happy; money-changers will be reminded that they are mortal; and a mound will be erected at the new cemetery as large and noble as some of the Indian monuments in Ohio, to excite the admiration of the traveler, until at least the extension of Brooklyn shall demand the opening of a path through Greenwood itself. Jacob.

New York, Feb. 13th, 1854.

THE CHURCHMAN.

NEW YORK, FEBRUARY 25, 1854.

☞ All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

We beg to remind our subscribers that our terms of subscription are in advance, and therefore we must regard those as being in arrear who have not made their payments in accordance therewith. We have furnished bills in most cases, and those who have not already received them will do so (D. V.) during the current month. If they would remember that their subscriptions fall due at the commencement and not at the termination of the year, and that we never send out a bill before the amount thereof is due, they would save us the disagreeable necessity of so frequently demanding payment in advance. tf

PROSPECTUS FOR THE XXIVth VOLUME OF THE CHURCHMAN.

The present issue closes the twenty-third volume of *The Churchman*. The undersigned therefore take this occasion to assure their patrons and readers that they are sparing no pains nor expense, that the paper may not be behind the best of contemporaries, in any of the requisites of a first-rate weekly religious newspaper.

The paper is pledged, head, heart, and hand, to the united interests of the Gospel and the Church, taking unequivocally the position commonly known as "High Church," but going for the whole Church as set forth in her present standards, and hoping and meaning to carry a tone of liberality, courtesy, and fairness towards those of different opinions.

In politics, the paper is in principle and feeling thoroughly American, a sincere lover of our National Institutions, a firm believer in our great Constitutional Democracy, and an advocate in the largest sense of Liberty informed with Religion and protected by Law. Of course the paper can have nothing to do with any sectional or party politics, but stands unreservedly for our Country, our whole Country, as it is, with all its noble Inheritance of Freedom, Intelligence, and Order.

In respect both of our Religious and our Civil Institutions, the paper aims to be, and thinks it knows how to be, at once truly progressive and truly conservative; equally in favor of keeping what good we have, and of adding to it what we can; and therefore concerned alike that we may neither, on the one hand, so hold on to the past as to miss the future, nor, on the other, so grasp at the future as to let go the past.

In the department of Church news, the paper means to be as full as practicable, without overmuch of detail; due order being taken to secure promptness in time, compactness of matter, and carefulness in the making up; so that the readers may be able to go along with, and keep up an interest in, the progress of the Church throughout the world.

Arrangements have also been made for keeping up statedly a Department of Literature. This department is placed under the entire charge and control of Evert A. Duyckinck, Esq., late Editor of the *Literary World*, whose name is deemed a sufficient guaranty of whatsoever attractions, both in matter and style, such a department is ordinarily capable of furnishing.

For sound, sober, and forthright reflections on the leading events of the day, both religious and political, at home and abroad, the paper has engaged the pen of Hugh Davey Evans, Esq., of Baltimore, who is well known as a man of strong, honest, and independent thought, and not afraid to call things by their right names.

The paper has promise, also, of a series of Letters, two of which have already appeared, from the Rt. Rev. the Missionary Bishop of California, whose high standing, both as a divine and a man of letters, together with his official and local advantages, cannot fail, it is thought, to make his papers an uncommonly interesting and attractive feature.

And finally, for the Editorial Department, arrangements have been made, whereby we can confidently rely on having frequent leading contributions from the Rev. Samuel Seabury, D. D., the Rev. C. S. Henry, D. D., and other men prominent in the Church. Editorial papers in such cases are to be distinguished by the initials of the writers.

Such are our arrangements and expections for the ensuing year, beginning with the first week in March, 1854. The measure of success, which, far beyond our most sanguiue expectations, has attended our efforts during the past year, has encouraged us to set our mark still higher, and put to still greater strength in behalf of the good old cause. We therefore make our appeal to the public, in the full confidence of a fitting response.

JOHN HECKER, Proprietor } of The Churchman.
H. N. HUDSON, Editor }

THE JERUSALEM MISSION.

We have hitherto forborne to make any very decided expression of opinion touching the rather angry and inauspicious dispute that has arisen about the proceedings of Bishop Gobat at Jerusalem. The truth is, we could not quite see our way clear in the controversy. At length, facts have come forth of such a nature and so well authenticated as to leave little room for doubt, and little cause for silence, in the question. It seems to us that he who runs may now read on which side it is that truth and justice stand. Of course, it was to be expected that Bishop Gobat and his friends could and would assign plenty of good motives for the course which they chose to take; as we all know how easy it is for men to get up pleas of conscience as a covering for any breach of solemn pledges and of good faith, which they may be meditating. Nor ought there to be much difficulty in knowing what to think of men, when they become too pious to respect their own promises, and to stand by their own word. But though, in such cases, reasons be as plenty as blackberries, they can hardly turn vow-breaches into virtues, even when men commit them for the purpose of doing what seems good in their own eyes.

We confess that we did at first, and do still regret the protest that was gotten up against the course pursued by Bishop Gobat; for its natural effect, as we thought then, and think now, would be to paralyze the Jerusalem Mission with discredit, and perhaps to foreclose for an indefinite period the prospect of infusing the living blood of the English Reformed Faith into the scarce-beating veins of the Greek Communion. That protest, it will be remembered, was addressed to the heads of the Eastern Church, and its object was to disavow all responsibility for the line of action taken by Bishop Gobat. Of course the purpose of the protestors was to shield the English Church from the blame of the bishop's proceedings, to redeem her good-faith from the reproach with which it was threatened, and thus to keep the door open for a good understanding and a fraternal intercommunion between the two Churches; but it seemed to us that the course taken by the protestors was itself in danger of doing the very thing which it sought to prevent others from doing.

Which may explain the reserve we have thus far practiced in the matter. Meanwhile we have endeavored to keep our readers duly informed of all the material facts in the case, as fast as these have transpired. We doubt not that they have learned by this time, that the main question at issue is, whether the English Church, in her labors at the East, shall stand in a fraternal position towards the Greek Communion, recognizing them as a true part of the great Catholic Brotherhood, and so working with them and trying to help them; or put herself in downright antagonism with them, and treat them as virtually excommunicate, working against them, and striving to proselyte from them, thus precluding all hope of any thing but an endless war between the two Churches.

It has been affirmed again and again, that in the original establishment of the Jerusalem Mission, the English Church and nation were fully pledged to the former line of policy. That such was indeed the case, is now placed beyond question. Lord Aberdeen was at the head of the Foreign Department when that pledge was given. The letter of his Lordship to the Bishop of Oxford, which was given in our columns two weeks ago, is perfectly decisive as to the fact. It makes good to the fullest extent all that has been so often affirmed by others in the matter. Another testimony bearing to the same point, and throwing still further light on the subject, has come forth in a published correspondence between T. W. Young Esq. and the Earl of Aberdeen. Mr. Young was British Consul at Jerusalem when the English Church Mission was established at that place. His correspondence with Aberdeen was carried on in behalf of the Rev. Mr. Williams, Warden of St. Columba College, who has lately fallen under the hammer of proscription, for the part he took, or rather seemed to take, in the aforesaid protest. To justify his moving in the matter, Mr. Young bears witness to "the handsome manner in which Mr. Williams came forward in 1843, spontaneously, in vindication of my character as a public officer, when it was assailed by persons connected with the Jerusalem (religious) mission." Afterwards, in the same letter, he testifies to "the unquestionable understanding that existed in the minds of those in authority at the time of the establishment of the bishopric, that the Oriental Christians, and especially their ecclesiastical authorities, were not in any wise to be interfered with." He adds the following:

> That understanding was fully and in decided terms embodied in the instructions which I had the honor to receive from your lordship when I returned to my post after leave of absence in 1842. If your lordship would be pleased to make public those instructions, or sanction my doing so, they would, I very respectfully submit, be of essential importance to Mr. Williams in his present painful position, and enable members of the Church of England, and the country generally, to judge of the merits of the case, which has given rise to the memorial in question—a step of more than ordinary interest at the present juncture of affairs in the East.

We do not see how anything could be more clear and conclusive than this. The testimony, we repeat, is perfectly decisive as to the fact of the pledge in question.

It is not questioned, so far as we know, that that pledge, in all its parts, was faithfully adhered to by the predecessor of Bishop Gobat. Of course, in succeeding to the place, Bishop Gobat succeeded to all the rights, duties, privileges, and obligations of his official predecessor. The terms and conditions of the office remained precisely the same; he was bound in honor and good-faith, by the law of God and the law of man, to stand to the same line and course of proceeding; or, at least, if he found it impracticable to do so, to retire and give up the field. That he has in fact pursued a course altogether different; that he has ignored and broken through that pledge, and followed the supremacy of his own private judgment, is so far from being denied, that it is openly justified and boasted of by his partisans. As if on purpose to put this matter beyond question or cavil, Lord Shaftesbury not long since declared, with a pious effrontery that is admirably characteristic, that the pledge, if given, was one which ought to be broken for Gospel purposes! Whether he did this avowedly on the ground that faith is not to be kept with heretics, does not appear: we are unable to conceive of any other ground for such a declaration. Certainly, his Lordship's frankness is very serviceable, and evinces a happy exemption from the busy brain, if not from the bad heart, of the infamous founder of his family. The declaration, it must be owned, has very much such an air of liberality as might be expected from the super-sanctified brotherhood, whose cardinal principle is to make their own mind or opinion the compass and measure of catholic truth, and who would not be true to themselves, if they did not assert the same prerogative over the laws of natural morality.

A conscientious respect for this plighted faith of the nation, and a just concern for the future good understanding of the two Churches, were doubtless the true origin and motive of the protest or memorial addressed to the heads of the Eastern Church. And if the movement were anywise irregular or of questionable expediency, much allowance is still due on the score of the English Church being gagged and muzzled from an orderly and legitimate expression of judgment on her own affairs, and from uttering any certain sound in respect of those interests that most nearly concern both her present position and her future action. And as things have been going on, there is great reason to fear, that by the action of a pietistic, self-willed opinionatedness, the English Church will be practically and in effect committed to a perpetual hostility and warfare against the Eastern Church. Such an issue cannot but be shocking to the religious principles and sensibilities of those who profess understandingly to believe in "One Catholic and Apostolic Church," and in whose breasts the thoughts and hopes and aspirations that look to a restoration of Catholic Unity still live. That they who are most free and most forward to symbolize and fraternize with a contentious and omnivocal sectarianism, should "hold it very stuff o' the conscience" to reduce the English Church to the form and posture of a mere sect, was to be expected. Their most distinctive tenet lies, apparently, in making their individual or party opinion to be of more consequence than the peace and unity of Christendom: they seem to measure their own orthodoxy by the number of enemies they are able to make. That they appear to have little if any faith in the power of Christianity, save as penetrated and pervaded with their superior, self-generated illumination, is a thought that may well occur to the ignorant and benighted. And a plain man would be apt to gather from them, that they allow no choice but that men must either take their particular sense and construction of the Gospel, or else be treated by them as heathens and predestinate reprobates. If it be a principle of Christianity, that men are to be peaceable *because* they are pure, the natural inference from their manifold and manifest unpeaceableness seems clear enough without stating. To acknowledge and fellowship the Greek Communion as a branch of the true Church of Christ, in need, it may be, and, so far as we know or have any right to judge, not incapable, of reformation and reanimation,—to do this, probably would not leave them room enough for individual dogmatizing and objurgation, or for showing off their controversial prowess and their plentitude of sanctimonious indignation.

St. Paul, when at Athens, endeavored, by a sort of holy cunning, to insinuate the knowledge and worship of the true God under some form of belief which the people already held, and, by falling in with what they had, to lead them on to something better: he was able and apt to recognize somewhat in them that he could get hold of and work upon, and did not think it necessary to make war on everything he found, in order to derive into them what he brought: he even seemed willing to treat them as already, in some sort or some measure, virtually Christians, to the end that he might make them truly and altogether so. In all which he manifestly falls far behind the wisdom of certain modern apostles, whose way is to assume, in effect, that they can never do any thing but by acting on the principle that nothing has yet been done.

It does not appear that the signers to the memorial, which has caused so much stir, at all transcended their proper rights. They undertook, in a manner which we think is to be deprecated, to act as individuals, because the exigency was pressing, and no corporate action could be had. But their individual action contravened no corporate law. There is no legal breach or bar between the English Church and the Greek; no cause, therefore, why the members of either should not be members of the other, when within the limits of the other's jurisdiction. This most desirable state of things was in peril of being broken up, the English Church was likely to be involved in a sectarian conflict of which no one could foresee the issue, by the action of individuals against law. And the signers had, withal, the strength of a solemn national pledge and compact on their side. Moreover, they had at least something of reason in the claims of Catholic unity and Christian brotherhood, and on the score of a sound evangelical policy.

All these things seem to have served only as argument for stretching forth against them the hand of an arbitrary proscriptive violence. Their action could be impeached by no law, and no attempt at legal impeachment was ventured: therefore they must be crushed by the arm of official power, acting at the instance of individual will, upon cases of individual dependence. That the Archbishops of Canterbury, York, and Dublin should have thus assumed the exercise of a power which they cannot bear to have exercised by the Church acting in a free and lawful Synod, is not so very strange: it was in keeping with their well-known antecedents, and it comes along by the usual logic of official prerogative, which cleaves to a state of things that makes it necessary to act sometimes without law, rather than risk any movement that may draw on a limiting of its action by law. Tyranny of will finds its proper paradise in irregularity of things: it therefore naturally prefers a condition where regular proceedings are impracticable. Hence it sometimes happens, that they who are most afraid to let others act, are yet the most bold to act themselves. So that the course of these three dignitaries seems nowise wonderful. But that the venerable Primate of Ireland should have made common cause with them, is, we confess, to us a poser. This is a matter for us to admire at, not to explain. All things considered, we cannot but suspect him to have had some reason or motive for it, which has not yet transpired.

We will but add that the man, whose judgment, in our view, is entitled to greater weight in this matter, than that of any other we can name, goes altogether, so far as regards the main issue, with the signers of the memorial. We refer of course to Bishop Southgate. He is a man of strong practical sense and discernment, and who, we have reason to think, is apt to see his ground clearly, and to act on it promptly, firmly, and fearlessly. His quick and vigorous powers of observation have been exercised on the field itself; he has had large opportunities of experience, and appears to have made the most of them. What he has put forth on this subject shows the clearest and strongest conviction on his part, that the course of proceeding at the East which is desired by the memorialists, is the only one that can stand either with existing national pledges, or with sound Christian principles or policy. We say this without any special authority from him, but have no fear that it is substantially incorrect. And here we leave the subject.

Opening for a Church School.—On our first page will be found a communication from the Rev. Mr. Waller, of Shelbyville, Kentucky, describing and noticing as for sale an excellent establishment for a Church School for young ladies. Of the particular qualities of the spot we know nothing further than is told by our correspondent; but we can testify from personal observation, that the country in that region is one of the finest, the climate one of the sweetest, to be found in the United States. Moreover, the Kentuckians in that quarter are a right brave, noble-hearted, hospitable and wealthy people.

Ecclesiastical Incendiarism.—We have just received a most characteristic sermon by the Rev. Dudley A. Tyng, of Cincinnati, entitled "The State and Prospects of our Church, as indicated by her last General Convention." This effusion leaves no doubt that the author is determined to earn the reputation of an incendiary in the Church: nothing, it is clear, will content him but to be evermore blowing the coals of discord and strife among the brethren, until all shall have the grace to acknowledge his opinion as the voice of the Holy Spirit, and so understand their own right of private judgment as inferring the duty of accepting the issues of *his* private judgment as the supreme law of faith and practice. Doubtless he has all the shallowness, conceit, effrontery, and violence, that can be deemed needful to qualify one for such an undertaking. His mind is just deep enough and solid enough to feel the strength of noise and storm; as for sunshine, its touches have no potency to him. It is well known that he and a few others of the same sort undertook to throw a firebrand into the late General Convention; but the drops of charity fell so thick and fast in that excellent body, that the flaming missive was forthwith extinguished beyond the power of even raying out smoke and stench. The hope of setting the Convention all in a blaze being thus disappointed, it was hardly to be expected that such a walking coal-pit of zeal should rest contented: of course he can no wise bear to have such a fire pent up in his own bowels; he must diffuse it, *somehow*, and hence this sermon. Everybody knew before, that he had brass enough: this sermon proves that his brass is sounding enough; and, taking the man and the thing together, some may think them a pregnant instance and illustration how, though one speak with the tongues of men and angels, if he have not charity, he is but as sounding brass, or a Tyngkling cymbal.

Remains but to give our readers a specimen of the sermon, in justification of what we have said, as our language might else seem everwrought and extravagant. After setting forth the general courtesy, good feeling, and harmony, which marked the proceedings of the late Convention, he goes on as follows:

> Now, here, I think, is the great danger which is likely to arise from our last General Convention. Nothing is more delightful than Christian harmony. Nothing more enticing to a Christian than union among those who are members of one Christian Church. We ought to be willing to go very far for its attainment. But we ought not to go the length of overlooking, or regarding with indifference, fundamental error in Christian doctrine. "The wisdom which is from above is *first pure*, then peaceable." To be willing to ignore fundamental difference on vital points, and to fraternize and co-operate with those whose views of the plan of salvation are antagonistic to our own, is no mark of attainment in grace, but rather of carnal indifference to the truth. If our object is merely to gain worldly honor and influence by pushing on our outward organization, then we can unite with all who have the same end in view, no matter what their other sentiments may be. But if the Church with us is secondary to Christ, and if the great object is to save sinners by showing them the way of life, there can be no co-operation in effort where there is opposition of doctrine about the plan of salvation. Of what value is the Protestant Episcopal Church, if she is not the candlestick from which shines the pure Gospel of Christ? What do we care about a Bishop in California or Oregon, if he does not carry with him that saving truth which bishops were commissioned by Christ to preach? What pride can we take in dotting over the great valley of the Mississippi with Episcopal churches, if in those churches is to be heard only a sacramental system by which the Gospel is made of none effect? The Gospel before the Church is the great principle of Evangelical Episcopalians. How greatly they mistake, who think that we are to be elated by long processions of bishops in lawn, or are willing to judge of our success in the Gospel by the records of baptisms upon a parish register! And yet so strong is their love of the outward institutions of the Church, their reverence for its unity and order, and their affection for its ritual among those, sometimes reproachfully, called Low Churchmen, that it has taken years to arouse them to a perception of the danger. False doctrine was introduced, and spread and developed, for years, before they could be made to understand that, under guise of the extension of the Church, the very cause of Christ and Salvation was being undermined. But now when they are thoroughly aroused, and those who have introduced the error see how steadfast and determined is their opposition, there is made the most strenuous attempt to quiet apprehension, and by appealing to their Christian sensibilities and love of peace, to engage them again in diffusing they know not what. God forbid that they should succeed! Let us say to our High Church brethern: "As men we would regard you with Christian love; as members of our Church we will recognize your rights, and treat you with justice and kindness as long as you choose to stay in it; but conscientiously believing your sentiments unsound and dangerous, we will do nothing whatever to extend them, and everything in our power to put them down. We can not support you as missionaries; we can not allow you to select missionaries for us; and we can not join with you in the work of missions on any other principle than that each shall be allowed to labor for the utmost to diffuse what he believes to be the truth."

Readings from the Poets.—The Messrs. Russell, father and sons, will visit this city for the purpose of giving readings at Hope Chapel on the 25th inst. The high reputation enjoyed by Mr. William Russell for many years as the first master of his art in the country, will induce many to take this only opportunity of hearing him; Mr. Francis T. Russell has also been long known in this city as an admirable elocutionist. He left his classes here some two years since, to enter upon his studies for Holy Orders in Hartford. The attraction of three accomplished artists, so deservedly distinguished, should fill the chapel to overflowing. We recommend all to go, for such a treat may not soon be offered again.

THOUGHTS ON CURRENT EVENTS.

The Queen's speech, like its predecessors, is so worded as to give the smallest possible amount of information; but we gather from it some items of importance. We learn, for instance, that the Ministry have not abandoned their designed Reform Bill; but we receive no light as to its provisions. On the subject of the Poor-laws, we learn that it is intended to make a change in the law of settlement; which is oppressive to the poor, and injurious to the public, by interfering with the principle of free trade in labor. At present, a poor man, who has established himself in a parish where he is doing well, is liable to be sent to his settlement, in a place where, perhaps, his services are not wanted. The parish authorities are always interested in preventing any one who may possibly become a charge on the parish from gaining a settlement. We have always regarded this as one of the most objectionable parts of the English law.

Some change is to be proposed in the arrangements of the Civil Service; which we suppose means the adoption of the principle of examination and competition to which we alluded last week.

Another measure very distinctly brought forward is the opening of the coasting trade of Great Britain and Irelaand to foreign shipping. Our countrymen will not be slow to avail themselves of the opportunity; which will be rendered more valuable to them by the approaching war. The necessity of withdrawing a large number of British seamen from the purposes of commerce, for those of war, will render the aid of foreign ships and seamen more requisite than it would have been in a state of peace. In a very short time, we may expect to see a large portion of the trade of carrying coals between the North of England and London in the hands of Americans.

The speech announces that measures will be proposed for improving the constitutions of the Universities of Oxford and Cambridge; but here again it does not even hint at what those measures will be. We take the opportunity, which the mention of University Reform affords us, of correcting a typographical error, in the paragraph on that subject in our last week's article. In speaking of the proposal, which, by the way, we ought to have mentioned as that of the existing authorities, respecting the organization of the new *Caput*, the printer has made us commit an important blunder. We are made to say, that the new *Caput* is "to be elected annually, and composed of *the* Heads of Houses, three Professors, one Doctor of each of

the three faculties, and six Masters of Arts, of whom three are to be of less than five years' standing." It should have been "*three* Heads of Houses," &c. The difference is very material. One reading gives to the Heads of Houses an overwhelming majority, the other a small minority, of the votes in the proposed body.

There is one change proposed in the speech, which affects the Church, and that beneficially. It is, that provision should be made, for transferring "from Ecclesiastical to Civil Courts, cognizance of testamentary and matrimonial causes." The difference between Civil and Ecclesiastical Courts, as understood in England, is, mainly, that the Civil Courts act in the name of the Queen, and the Crown has the patronage; the Ecclesiastical Courts in that of the Archbishop or Bishop, who has the patronage. Anciently the Bishops held their own courts in person; but now they never enter them, and their places are filled by laymen educated in the Civil and Canon laws. The consequence is, that the peculiar character of the courts is lost, and they are, practically, mere lay tribunals, following a very complicated mode of practice, at rates of charge which involve a denial of justice in many cases.

Some attempts have been made to improve these courts, as instruments for enforcing the discipline of the Church, but with very little success. To administer discipline to the clergy, effectually, there must be adopted an entire new system, in which the clergy may have an opportunity of making themselves heard, and which may be set in operation without an oppressive expenditure. This reform will be rendered much more hopeful, by the taking away from the so-called Ecclesiastical Courts, the matrimonial and testamentary jurisdictions. Both these jurisdictions have some curious facts connected with them.

The testamentary jurisdiction owes its origin to the belief of the public in the superior integrity of the clergy. It is said to have been on this account, that the Bishop of every diocese was charged with the duty of administering the personal estate of every one who died within his jurisdiction, unless the deceased left a will. This duty the Bishop was of course compelled to perform by deputy. Nevertheless, he had such an interest in the matter, that it was thought right that he should be satisfied of the authenticity of the will which was to deprive him of that right. Hence the rule, that every will must be proved in an Ecclesiastical Court; which drew after it cognizance of all litigation respecting wills and the personal estates of deceased persons. We are sorry to say, that the subsequent course of legislation affords evidence that the confidence of the public in the superior integrity of the clergy rapidly waned. It was found necessary to regulate the whole subject of the estates of deceased persons by statutes, which now constitute the whole system of English testamentary law. The system is pre-eminently expensive and inconvenient; while it furnishes no effectual check upon the persons in whose hands the property is placed, and gives them no effectual protection if they faithfully perform their duties.

The matrimonial jurisdiction arose out of the right of the Church to decide what marriages might be lawfully contracted, in a spiritual sense. Throughout Europe, the civil governments agreed in respecting her determinations and making them binding on the civil rights of the parties. The right of the Church to decide such questions, for the purpose of determining what is, and what is not, sinful, and thus enforcing her discipline upon her members, is inherent. But the State has also an inherent right to decide the same questions, as they relate to civil rights. Inconveniences may arise from the conflict of the decisions of the two authorities; but that seems no sufficient reason why either should abdicate its rights.

Matrimonial causes are of four classes, although generally spoken of as three, without much attention to a real distinction. The first class is generally said to consist of divorce causes; without adverting to the fact, that two very different ideas are included under the word divorce. A divorce *a vinculo matrimonii*, from the bond of marriage, is a phrase which seems to imply that there was once a bond which is broken by the divorce. But the canon law recognizes no such power, and the real meaning of the phrase is, that the court decide that there never was any bond. This is a very different class of cases from that in which the court grants a divorce *a mensa et thoro*, which is a mere permission to the parties to live apart. The right to grant a divorce *a vinculo* arises directly out of the right of the Church to decide what marriages are sinful and therefore void: the other is an exercise of her right to determine what are sufficient reasons for departing from the general scriptural rule that married persons must live together. The same remark applies to another head of matrimonial jurisdiction, that which relates to the restitution of conjugal rights. In one of these classes of cases, a party, who is desirous of living separate, applies for leave so to do; in the other, a party, who is desirous of living with his or her recusant partner, applies for an order to compel a reunion. Where both parties are conscientious members of the Church, these proceedings, which were, in their origin, nothing more than applications to the Bishop to decide for them what was the line of duty, are proper enough. Nor was it far out of the way, that a party, who refused to abide by the solemn decision of the Bishop, in a matter of right and wrong, should be compelled so to do by the censures of the Church. But for courts of laymen to undertake to decide such questions for a whole nation, of all sects and denominations, and without any power of enforcing their decisions, except by imprisonment, is sufficiently absurd. In fact, such proceedings are now rarely resorted to, except as the means of protecting a woman from the brutality of a husband, or of furnishing the requisite foundation to an application for a parliamentary divorce *a vinculo matrimonii*. There are, however, some exceptions to this remark; for instance, Mr. Connelly's somewhat ridiculous proceeding for restitution of conjugal rights.

The remaining head of matrimonial jurisdiction is that of jactitation of marriage, which is a proceeding, in which a person calls on another, who asserts that the marriage relation exists between them, to prove the fact, or cease from jactitation, or boasting, on the subject. As it is settled that the decree does not decide the question of the marriage, such proceedings are very rare and may, we suppose, well be dispensed with altogether.

It seems nearly certain that Sir William Heathcote will meet with no opposition at Oxford. Lord Robert Cecil declines opposing him; being only twenty-four years of age, he is too young to hope for that which is regarded as the most honorable place in the House of Commons. The Derbyite Low Churchmen applied to Sir John Pakington, and the Whigs and Radicals to Dr. Twiss, the official legal adviser of the Archbishop of Canterbury. Both very wisely declined. In fact it is certain that neither could be elected, as the Derbyites could not vote for Twiss, nor the Whigs and Radicals for Pakington. Low Churchism, although in the ascendant among the Oxford Professors and Heads of Houses, is not dominant in Convocation. Among the names of Sir W. Heathcote's committee, we perceive those of Mr. Sewell, and of Mr. Hobhouse, who made himself so agreeable to American Churchmen last autumn.

Some of the Derbyite and Low Church papers are clamoring against the Ministry, on the ground that Convocation will be allowed to act so far as it lawfully may, unless it does something positively mischievous. This seems to a plain man not to be very unreasonable; but these papers consider it an intolerable evil, more dangerous to the liberties and happiness of Englishmen, than any other of the numerous dangers by which those blessings are surrounded. If that be so, we should say that England must be in very safe and happy condition; notwithstanding all the perils to which they allude. H. D. E.

Baltimore, Feb. 18, 1854.

THE CHURCH AT HOME.

A Missionary meeting was held in the church of the Ascension last Sunday evening, upon occasion of Bishop Scott leaving for his distant charge. A large congregation crowded every portion of the church, and exhibited much interest in the very impressive services, which had called them together.

Bishop Wainwright, the Missionary Bishop of Oregon, the Rev. Messrs. Bedell, Van Kleeck, Cooper, Halsey, Dyer, Richmond, Jones, Stewart, and two others whose names have escaped our memory, occupied the chancel; and we noticed several other clergymen among the congregation.

The prayers offered up by Bishop Wainwright, his address to the congregation, the addresses of Bishop Scott, and of several of the clergy, were all very appropriate and impressive; their effect was seen and felt. The Missionary Hymn of Bishop H. U. Onderdonk was sung by the choir and congregation, with feelings which such an occasion and such a hymn alone can inspire.

The drift of the remarks of the several speakers was to the effect that a great and increasing field was opening up before the Church, and that every member thereof must henceforth give his *heart* as well as his property to the Lord, and to His Church, saying "Here I am; what wilt Thou have me to do." There was also great stress laid upon the fact that it is easier to give money, than to leave our homes and country and give *ourselves* to the work of preaching the Gospel in distant lands, or to give our time and energy to the work at home. *Self*-sacrifice was called for: men, *young* men, *self-denying* men, were called for; and it was urged as a burning shame upon the Church, that all other wars commanded volunteers, but that neither the glory nor the good which must certainly result from this war, secured the volunteers who were needed. It was stated that three churches had offered *each* to sustain a Missionary in Oregon, whenever the men can be had.

A liberal collection was then taken up. S.

Having attended the above named Missionary meeting, and heard the emphatic call for *men* to go out and do the work of the Church in Oregon, I beg leave to make a comment thereon.

It is known to the Church, that, of late years, few Presbyters of first class talent and energy of character, have presented themselves as candidates for employment in our Domestic Missions; and we find that men of sterling worth and exemplary prudence, after a careful survey of the field, have preferred employment in a small parish, with $400 per annum, to entering the service of our Missionary Committee.

The reason thereof is not to be found in the complexion of that Committee's theological views, but rather in the fact that the missionary stipend has been both inadequate and uncertain. It has often happened that arrearages of missionary salaries, small as they are, have remained unpaid for months, and, we believe, in some cases for more than a year.

If a gentleman enters our navy, he is sure of an honest livelihood *for life*.

But if he enters the ministry, he must depend very much on three very rare things,—1st, health; 2d, prudence; 3d, popular pulpit talents: and even with a reasonable proportion of these, he often fails to make the poor pittance, which he has in part to collect himself, meet the wants of that position which he has to occupy.

The Rev. Mr. ——, of a neighboring city, after being compelled to battle with pecuniary distress in many parishes, where the only fault we have ever heard against him, was "*that he could not pay his way*," had the following conversation with an Universalist: "Sir, it is easy for you, being rich, and living in pleasure, to seek to persuade yourself that you will be saved, irrespective of your acts; but, sir, the doctrine will not do for such as I am: having been impoverished and forsaken in my efforts to preach the Gospel to my fellow men; with a broken down constitution, and a sick family, and nothing before me in this world but poverty and labor and pain, I would, under the operation of your doctrine, destroy myself at once, and go from these troubles and pains into my Father's joy. No, sir, your doctrine suits those who live in pleasure, but not so with us whose life is in pain and poverty." Such is the experience of *one* of our missionaries: and I fear you will receive many letters from *others*, implying that they do not want to see in print a description which points so directly to themselves.

I know of another clergyman, who has expended all his patrimony in preaching the Gospel, and he and his family are now without any provision for the future.

But to return to the point with which we began: the reason why men of first class talent and energy have hesitated to enter the service of the Domestic Committee, is that *their own enterprise* will command a wider and more inviting field, and a more permanent support.

Let the members of the Church who stay at home, say to their brethren who go on missionary duty, "here is the money; go and build a church; take with you a schoolteacher; and free your mind from all pecuniary cares; you and your family shall have a comfortable provision *for life*"; and then they will be able to command more men, and the work will be well done. We do not fault our present missionary corps; they will compare favorably with any other existing body of men in similar employments: but we rather ask, how can men make brick without straw?

If we want confidence in our missionaries, why send them at all? If we *can* repose confidence in them, let them not be distressed for want of funds.

It is matter of congratulation, that Oregon is to have such a sturdy, efficient, pious man as Bishop Scott; may he have many coworkers like himself. A Presbyter.

THE CHURCH ABROAD.

England.—A large portion of the space devoted to this department of our paper, is occupied this week by the following report of the proceedings of the two provinces of Canterbury and York, for which we are mainly indebted to the *John Bull*. The proceedings will be found to have been of unusual interest, and the dispositions that prevailed on all sides give fair promise that the great question of renewed and free synodal action in the Church, will have that fair treatment which its deep and vital importance demands. If the Committee, appointed under the Resolution proposed by the Bishop of London, and adopted amid the most conciliatory manifestations of feeling on the part of those opposed to its contemplated results, faithfully discharge the duty committed to them, the Church may hope through their report to see her way out of those difficulties which now so greatly obstruct her freedom and usefulness.

The Convocation of the Province of Canterbury met in the Jerusalem Chamber, on Wednesday the 1st instant, for the despatch of business. The House having been formally constituted, the Bishops withdrew to the Board-room of the Bounty office, leaving the Lower House in possession of the Jerusalem Chamber.

Upper House.—The members of the Upper House present were—The Archbishop of Canterbury, the Bishops of London, Winchester, Exeter, Salisbury, Oxford, Chichester, Hereford, Lincoln, Llandaff, St. Asaph, Peterborough, St. David's, and Worcester. Dr. Travers Twiss, the Vicar-General, and the other officials were in attendence upon the House.

Prayers having been read by the Bishop of Lincoln, the Bishop of London presented the report of the committee appointed at the last meeting on the claim of licensed Curates to vote in the election of Proctors. The report was to the effect that the committee "in the absence of any direct proof, are of opinion that the preponderance of evidence is against the right of stipendiary Curates to vote at the election of Proctors to Convocation." The Bishop of Exeter stated that he dissented from the report on the ground that the evidence against the claim was not conclusive, and that in the absence of positive evidence to the contrary, the Curates were entitled, both as being included in the taxation by subsidies, and as forming part of the *totus clerus* of the diocese; adding that custom was, in the diocese of Exeter, in favor of the Curates' right. After some discussion, in the course of which the Bishop of Oxford stated that the committee did not mean to express any opinion that stipendiary Curates ought not to have a voice in the election of Proctors, but only to report what appeared to them the state of the law now existing, the motion that the report be received and adopted was agreed to.

The Bishop of London then presented a petition numerously signed by Clergy and Laity in the diocese of London (a copy of which we may give next week), and similar petitions were presented from the remaining dioceses by the other Bishops.

The Bishop of London next moved the following resolution:—

> That his Grace the President be moved to appoint a committee of this House, and to desire the Lower House to nominate seven of its members to deliberate with such committee when summoned, to consider and report to the Houses, with a view to addressing Her Majesty thereon, whether any, and, if so, what reforms in the constitution of the Convocation are expedient to enable it to treat, with the full confidence of the Church, of such matters as Her Majesty may be pleased to submit to its deliberations.

In explanation of the motion his Lordship observed:—

> Beyond the recommendations of the committee, and their adoption by two Houses of Convocation, it would be impossible to proceed without Her Majesty's sanction, and therefore it was with a view to consider whether the constitution of Convocation—whether the methods which might be proposed for improving it, so as to make it more suitable to the altered circumstances of the Church, and to enable it to discharge its functions in such a manner as to conduce to its increased stability, might not form the subject of an address to Her Majesty on some future occasion. (Hear, hear, hear.) He thought it would be satisfactory to the members of the Church if such a committee as he contemplated should determine to go into the whole subject with an earnest desire to discover and remove the difficulties which now impede the free action of the Church, and it would tend altogether to stop that agitation, already considerably allayed, which had been so injurious to the efficiency of the Church. If the committee should do nothing more than inquire, it would be a proof that the Church wished to do what she could to remove the difficulties which now impeded her exertions.

The Bishop of St. David's, in seconding the motion, stated the grounds of his assent:—

> The rejection of this motion would be tantamount to saying that it was the opinion of their Lordships that Convocation hereafter must continue what it had for so long a period been—a mere dead empty form. Now, if such were the case, he most heartily concurred in the view of those who wished that the form should be altogether abolished. (Hear, hear, hear.) He must frankly say, if he saw there was no hope that form could become a substance, he should feel it a matter of duty to abstain from attending meetings in which the aid, the inspiration, and so the actual presence of the Holy Spirit was invoked to guide its deliberations, which were an avowed and open Mockery. (Hear.) On the other hand, he ventured to think that whatever might be the views of their Lordships upon the practicability of making Convocation a remedy for the evils which they all deplored, and for conferring those benefits upon the Church which some persons anticipated—whatever views might be taken from opposite sides on that question, he thought there were few who could be of opinion that the discussion was now so closed that it was useless and inexpedient to take the subject any further into consideration.

The Bishop of Winchester would not oppose the motion, but stated that he had declined to be placed on the committee, lest he should embarrass their proceedings, and reserved to himself the right of objecting to their report.

The Bishop of Oxford explained the grounds on which he supported the motion:

> Nothing, his Lordship observed, could be further from his wish than, as had been imputed to himself and to his Right Rev. brethren who acted with him, to snatch opportunities of smuggling through decisions at these meetings, and to impose them on the Church as the expressions of her voice. Their principle was this—that alterations and adaptations of the Church's system were absolutely required, if the Church of England was to be enabled to do her Master's work with the souls of the great multitudes of this vastly increasing nation—that great adaptations of her system to her present wants, were imperatively needed, that these adaptations could only be lawfully obtained through some primary synodical action of her own—that at present there was no means of approaching that synodical action, except through the existing Synod—that therefore they were obliged to use the existing Synod, imperfect as it was, as a means of reaching to a more perfect representation of the Church. No one of his friends desired, as things stood at present, that the Crown should send down to Convocation its Royal license to make canons and constitutions upon any other subject than its own internal reform. For they felt that it did not now contain a representation of the Clergy of the province, and, still more, a representation of the Clergy of the nation, which was competent to command the full confidence of the Church. They felt that the great growth in the numbers of the parochial Clergy—the greater growth in their intelligence, piety, and zeal—would make any representation of their body absolutely untrue which did not give to that parochial Clergy a representation which was not given to it in the existing House of Convocation; and, therefore, to take that ground alone, the decisions of the body as already constituted must be entirely unsatisfactory to the Church. So far, then, from desiring to see these great matters entrusted by the Crown for deliberation to Convocation as at present constituted, he should be the first to find fault with the present Convocation of the provinces being taken in any sense as a due representation of the Clergy; and, therefore, he looked forward to a plan of reform arising from their own body to be laid before the Crown and the Church at large, in order that it might be ascertained—not whether an antiquated body, with uncertain rules and an imperfect representation of the Church, could properly undertake the great questions which were to be settled, but whether the Church of England had the power, under the sanction of the Sovereign, of settling anything for herself, or whether she was to take the humiliating attitude of saying that either there was such a want of spiritual wisdom in her community, or such deep internal discords amongst her members, that it was impossible for her alone, of any body temporal or spiritual of which he had any knowledge, in any way, to provide for emergent necessities by new legislation.

After expatiating on the many impediments to the Church's efficient action arising from the want of a regulating power to modify a rigid system two centuries old, so as to adapt it to the new wants and new circumstances of the Church, his Lordship continued:—

> Therefore, he said, first there was a need of having a reformed body to whom, if it should so please God to incline the heart of the Church's supreme Governor in this land, might be committed the grave question, whether in any, and if so in what way the Clergy and laity might be made together to contribute to the Church's strength and usefulness; and next, that that was to be obtained only by the slow and gradual steps adopted in this Convocation; and further, that this body must consider the plan of its own reform before it attempted to deal with the far wider question of the due representation of the Church at large. It might be years before they arrived at a conclusion; perhaps so much the better. He was not one of those enthusiasts who thought they were ready at the present moment. He believed the process of educating a Church for the use of such power must be gradual; and that it was not unjust to require them, by their use of such limited means as they possessed, to show that more power might be safely granted to them.

His Lordship next adverted to the misrepresentations of the object of those who sought to procure synodal action for the Church, and especially to the attempts made to excite a feeling of jealousy against Convocation, by raising the cry of clerical domination over the laity:

> In asking for that progressive amelioration of ancient external rule which every other body needed, and could get, they were not to be put down by such cries as that. If God be with the Church of England, her Bishops, Clergy, and laity were surely able, under God's guidance, to decide what was best for her development and increase. If God be not with her—if His truth be not lodged with her, if her orders were a sham—he for one said, the sooner that was shown to him and every one of them the better; but he believed firmly in her Divine mission, and believing in it, he believed that the blessing of the Almighty, who gave wisdom, peace, and strength, it was for her to invoke, by setting herself clearly to see what she needed now, and not by falling back on antiquated prescriptions and impossible rules. (Hear, hear.)

The Archbishop of Canterbury doubted whether Convocation, in whatever form, would be a proper body for the consideration of those subjects on which all were agreed that alterations and improvements in the present machinery of the Church were desirable; but under present circumstances he thought proper to appoint the committee proposed.

After some further discussion, in the course of which the Bishop of London stated that no one would be bound by the recommendations of the committee, until they were sanctioned by the two Houses of Convocation, and submitted and approved of by the supreme head of the Church, the motion was put and carried *nem. con.*, and the Bishops of London, Oxford, Exeter, Salisbury, Chichester, St. David's, and St. Asaph were appointed members of the committee.

The Bishop of Llandaff then proposed the following resolution:

> To appoint a committee of this House, and to direct the Lower House to name seven of its members to consult with it, to consider and report to this House whether the great increase and present condition of the population does not make some, and what, adaptation of the Church's rule needful to meet the Church's needs.

His Lordship supported the motion by a reference to the state of his own diocese, in which the parochial system was insufficient to meet the wants of large masses of migratory population, and called for the employment of a duly authorized missionary agency.

The motion was seconded by the Bishop of Salisbury, and supported by the Bishop of London, who urged the spiritual condition of the metropolis in illustration of the want to which it pointed. The Bishop of Winchester opposed the motion on the ground that a subject so momentous could be properly discussed only by a fair and adequate representation of the whole Church. The motion was further supported by the Bishop of St. David's, who confirmed the statement made by the Bishop of Llandaff respecting the wants of the Church in Wales; by the Bishop of Oxford, who urged the competency of a committee like that now proposed to enter into the preliminary inquiry, and to make a report which might be taken up by a future and reform Convocation; and by the Bishops of Chichester and Exeter.

The Archbishop of Canterbury observed that none of the objections which he had urged against the former motion, applied to the present, the object of which he thought highly desirable. His Grace then put the motion, which was agreed to, the Bishop of Winchester alone voting against it; and the Bishops of London, Oxford, Lichfield, Worcester, Chichester, St. David's, and Llandaff were appointed members of the committee.

The Lower House was then (at 3 o'clock), summoned, and the Prolocutor and other members having appeared, the Archbishop communicated the two resolutions to them and requested them to name members from their body to serve on the committees.

While the Lower House was engaged in the consideration of the resolutions, the Bishop of Oxford called the attention of their Lordships to the grievance arising from the present state of the law, by which Clergymen were compelled to marry upon a registrar's certificate, in lieu of banns, and to the proposed reduction of the fee payable to the Superintendant Registrar for marriage licences.

The Prolocutor, attended by several members of the Lower House, having returned and handed in the names of the members placed on the two committees, the Archbishop intimated his approval of the selection, after which his Grace, having first consulted his suffragans, prorogued the Convocation to the 30th of June.

Lower House.—There was a good attendance of members; among them were Dr. Russell, Dr. Spry, Dr. M'Caul; the Archdeacons of Lewes, Nottingham, Taunton, Ely, and Buckingham; the Deans of Bristol and of St. Paul's; the Hon. and Rev. M. Villiers, Canon Wordsworth, Lords Saye and Sele, Mr. Chancellor Martin, Sir S. H. Seymour, Messrs. Vincent, Joyce, Huntley, Randolph, Hills, Horner, H. Brown; Archdeacons Gurney, Thorp; Prof. Hussey; Dr. Jelf, Dr. Coleridge, Mr. Majendie, Mr. Massingberd, Mr. Gillett, Messrs. Lowther, Caswall, Melvill, K. Seymour, and Woodgate.

After prayers, the Prolocutor suggested the propriety of appointing a committee of privileges to determine what was the proper course of proceeding for the House to observe, the existing standing orders being quite inadequate to meet present exigencies. In accordance with this suggestion, Dr. Spry moved,

> That a committee be appointed to consider and report upon the privileges and modes of procedure in this House, and the additions which it may be expedient to make to the standing orders, consistently with ancient practice, as recorded in the acts of this Lower House of Convocation.

The Archdeacon of Lewes seconded the motion.—A discussion ensued, in the course of which the motion was objected to by the Dean of Bristol, Dr. M'Caul, Mr. Hayward Cox, and supported by Archdeacons Allen and Thorp, after which the resolution was agreed to with only one dissentient voice. The committee was then named, consisting of:—The Dean of Bristol; the Archdeacons of Lewes, Norfolk, and Middlesex; Dr. Spry, Canon Wordsworth, and Messrs. Randolph, F. Vincent, G. E. Gillet, and H. A. Woodgate.

The Rev. Canon Wordsworth next moved—

> That a committee be appointed to consider schedules of *gravamina* and *reformanda* that may be presented, and to report thereon to this House.

In support of this motion Dr. Wordsworth referred to the numerous precedents contained in the acts of Convocation, and to the advantage of transacting business in committees; and handed in a schedule setting forth the right of the Lower House to present *gravamina et reformanda* to the Upper House, and adverting to the fact that in England and Wales more than five millions of persons are absent from public worship on the Lord's day. The motion was seconded by the Rev. Professor Hussey. A discussion followed, in which the Dean of Bristol, the Rev. F. Vincent, Archdeacon Denison, the Rev. H. Randolph, Archdeacons Harrison and Bartholomew, and Chancellor Martin took part, and which resulted in the Committee of *gravamina et reformanda* appointed in a former session being discharged on the ground of the informality incurred by applying for the Archbishop's permission to act, and in the adoption of the motion of Canon Wordsworth in the following amended form:—

> That a committee of this House be formed to consider such schedules of *gravamina* and *reformanda* as may be referred by this House to it, and report thereon to this House.

The committee was subsequently named, consisting of the following members:—The Dean of Norwich; the Archdeacons of Winchester, St. Alban's, Salop, Coventry, and Nottingham; Dr. Jelf, Dr. Wordsworth, Dr. Coleridge, Rev. H. Caswall, Hon. and Rev. M. Villiers, Rev. F. C. Massingberd, and Dr. M'Caul.

A question next arose as to whether the fees to the registrar, actuary, and doorkeeper were payable for every session which took place after a prorogation by Royal writ; when it was agreed that the subject should be referred to the committee of privileges; and the fees paid in the meantime.

Archdeacon Denison next proceeded to move the resolution relative to the education of candidates for Holy Orders, of which he had given notice in the newspapers. His observations in support of the resolutions were interrupted by a message from the Upper House, requiring the attendance of the Prolocutor.

On his return the Prolocutor reported the two resolutions communicated to him by the Archbishop, for which see the report of the Upper House.

The adoption of the first resolution having been moved by the Rev. Dr. Russell, and seconded by the Rev. J. Yardley, Archdeacon Denison protested against it as being a *coup d' eglise* and tending to the admission of the laity. Dr. Wordsworth pointed out that all the House had to do was to comply with the desire of the Upper House by naming the committee. The Dean of Bristol argued that they had a right to refuse; the Archdeacon of Ely was opposed to the appointment of the committee; and the Rev. Hayward Cox likewise objected to it. The Rev. Mr. Woodgate objected to the introduction of the laity into Church Synods. The Dean of St. Paul's cautioned the House against committing themselves to a reform of their own body. The Rev. Dr. Spry observed that the committee was only to inquire into the expediency of reform. Eventually the Dean of Bristol moved, Lord Saye and Sele seconded, and the Hon. and Rev. M. Villiers supported, an amendment postponing the consideration of the proposition till their next session. After a few observations from Dr. Russell and Canon Wordsworth, strangers were ordered to withdraw, when there appeared:

For the motion—Present	44	
Proxy	1	
		—45
For the amendment—Present	15	
Proxies	13	
		—28
Majority for the resolution		—17

The committee was then nominated as follows:—The Prolocutor, the Dean of Bristol, the Archdeacon of Chichester, Dr. Russell, the Archdeacon of Barnstaple, the Archdeacon of Maidstone, and Dr. M'Caul.

The committee on the second resolution was then appointed, without discussion, to consist of the Dean of St. Paul's, the Archdeacons of Middlesex and St. Alban's, Dr. Wordsworth, Dr. Jelf, Mr. Majendie and Mr. Hagarth.

The Prolocutor, with other members, then proceeded to the Upper House, and on their return the Archdeacon of Middlesex, referring to the statements made by Archdeacon Denison in disparagement of the attainments of candidates for Holy Orders, bore witness to the great improvement which had taken place of late years in their qualifications; and similar statements were made with respect to the dioceses of Chichester, Exeter, and Gloucester, as well as other dioceses.

The Prolocutor then read the Archbishop's writ proroguing Convocation till the 30th of June, and the proceedings terminated.

The Province of York.—The Convocation of the Province of York met in the Chapter House, York Minster, on Tuesday. The Archbishop was not present, but was represented by the Rev. Canon Harcourt, who presided as his Grace's Commissioner. There were present, Archdeacon Creyke, Churton, Wilberforce, Thorp, Canons Sutton, Trevor, Randolph, and the Revs. S. Gamlen, W. L. Palmes, T. Collins, F. D. Strong, &c.

Immediately after the service in the Minster, the members of Convocation repaired to the Chapter House, the walls of which were lined by a large number of strangers, Clergy, laymen, and ladies. The Commissioner, having taken his place, inquired of the Registrar whether any writ had been received from the Crown to proceed to business, and having received an answer in the negative, was preparing to prorogue, when Archdeacon Wilberforce inquired if the proceedings at the previous meetings might be produced.—The Commissioner said they were deposited in the Registry, where every member of Convocation might have access to them.—Canon Trevor said he had applied, and had been refused a sight of them.—The Commissioner: The Archbishop has given subsequent orders, as I have stated.—Archdeacon Thorp said an impression prevailed that the proceedings at the opening of the Convocation were not properly recorded.—The Commissioner had no reason to think so.—Canon Trevor said he had been told by the Deputy Registrar, when he refused him a sight of the book, that no entries were made on the journals of any of the petitions or protests presented on the 5th of November, 1852. The Commissioner repeated that members of Convocation were at liberty to inspect the book at the Registry. The meeting then dissolved. Several of the members repaired immediately to the Registry and found the fact was as Canon Trevor had stated. The petitions and protests, with all that was said and done on the occasion referred to, are entirely ignored; and from the records, it appears, as if nothing had been even offered for consideration.

FOREIGN.

England.—Parliament has assembled just in season to assume the management of the war, into which the obduracy of the Russian Emperor has now, it would appear, inevitably plunged Europe. The earnestness with which the subject was immediately taken up by the House, proves the determination of the Government, now that it has been forced to lay aside its reluctant, temporizing policy, to play its part in the coming drama with that straightforward vigor which is more congenial with the spirit of the nation.

About two o'clock on Tuesday, 31st ult., the Queen, accompanied by Prince Albert, entered the House of Lords, which was crowded by a brilliant assemblage. The Turkish Ambassador was received with great enthusiasm, both on his way and in the House. The Russian Ambassador was not present. Her Majesty having read the Royal Speech, retired in the same order in which she had entered.

The address to Her Majesty was moved by the Earl of Carnavon, and seconded by the Earl of Ducie. After several of the members had reviewed the Queen's speech, enlarging upon several of its more important points and noticing its omissions, Lord Aberdeen replied to some strictures that had passed upon the policy of the Government touching the Eastern question. He defended its prudence, and repelled the accusation that he had looked coldly upon the French alliance; on the contrary, he had, throughout his life, maintained the necessity of such an alliance. He then adverted in terms of great indignation to the imputations cast upon Prince Albert, the shamefulness and injustice of which he had no words fitly to characterize. He vindicated the Prince's position, and proved the utter groundlessness of the charges alleged against him. On Monday the 6th, the Marquis of Clanricarde brought forward his motion "to call the attention of the House to the state of the country with relation to the question of peace or war." Expressing his unwillingness to provoke discussion while there remained the faintest possibility that the negotiations which seemed to be still going on at Vienna would result in peace, he would content himself with asking the foreign secretary the questions, Has any answer been received from Russia? What is the present state of diplomatic relations with that power? and what instructions, if any, have been sent to the British Minister at St. Petersburgh? To which Lord Clarendon replied that he had only just received official intimation that a proposal from the Russian Emperor had been received at Vienna, stating the terms on which he would be prepared to negotiate for peace, but that he (the Earl of Clarendon) could inform the House that the terms of the Emperor's proposal were quite unacceptable, and not of a character to permit of their being sent to Constantinople; that the Russian Minister at London had on Saturday, by official notification, broken off diplomatic relations with the Government of Britain. Upon further inquiry by Lord Beaumont, he said, that, Russia's new proposals having failed, there was an end of them: and that he had no reason to believe that fresh negotiations on the subject would be renewed: that since Baron Brunow's (the Russian Minister's) retirement there had not been time to do more than communicate with the French Government, but that to-morrow instructions would be sent by France and England to their Ministers at St. Petersburgh, which will place them on exactly the same footing as the Russian Ministers at Paris and London have adopted, and diplomatic intercourse between the two countries and Russia will be suspended.

In the House of Commons, a nervous anxiety immediately manifested itself in some of the members, lest Convocation should be suffered to proceed to the dispatch of business. This was allayed by Lord John Russell's assurance that Lord Aberdeen had communicated his opinion that it was not desirable to depart from the usual course; but the authority of the Crown would not be interposed unless an attempt were made to prolong the sitting of Convocation beyond the day.

Several of the Cunard steamers are taken up by the Government to carry troops to Constantinople. 6,000 men go from England, others from the different stations. About 10,000 men will soon be collected to form part of the first expedition.

France.—M. Kisseleff, the Russian Ambassador, left Paris on Monday evening, the 6th inst., for Germany.

The Emperor strongly urges a vigorous preparation for war. These preparations are accordingly going forward upon an immense scale and with unwearied activity. 80,000 men is set down as the amount of the French contingent, and the Island of Mitylene will probably be the chief depot.

The meeting of the Senate is deferred to the 2d of March.

Turco-Russian Affairs.—The failure of Count Orloff's mission seems to have destroyed the last hope of averting war. He bore to the Conference at Vienna the final proposals of the Russian Emperor, which were at once rejected as improper to be sent to Constantinople. Diplomacy has exhausted itself: the Russian Ministers have broken off their official relations at London and Paris, and instructions for a similar proceeding have been sent to the British and French Ministers at St. Petersburgh. Though the patient negotiations have been thus fruitless, yet the time has by no means been lost. Preparations for the worst have gone forward steadily, and with an enlightened conviction of its dreadful necessity, the sword is unsheathed with the same deliberate firmness that has marked the protracted endeavors for a peaceful settlement of the question. Mighty forces are to measure their strength in a conflict such as the world had hoped to write never again in its history. On the Danube Omer Pasha has effected a most important movement, having crossed the river with 50,000 men and divided the Russian army, which has its centre at Bucharest, with its right wing at Krajova, and the left at Galatz. The object of this, it is supposed, is to attack the rear of the Russian army on its march against Kalafat. Omer Pasha is reported sick, requiring rest and care. The weather and roads were very bad, and the Danube flooded in many places.

The combined fleets returned to their anchorage off Constantinople on Jan. 22, without having seen a single Russian ship-of-war during the three week's cruise. The Russians, by the latest account, have made a retrograde movement and fallen back on Ribala. The Turks have not altered their position.

NOTICES.

The Rt. Rev. Bishop Wainwright will administer the Apostolic rite of Confirmation in the church of St. John Baptist (Lexington avenue, cor. of 35th st.) on Ash-Wednesday, March 1st, at 10 o'clock A. M.

The Rev. H. N. Hudson will preach in St. John the Evangelist's Free church, Bleecker street, corner of Morton, next Sunday evening, Feb. 26th, at 7½ o'clock.

Sunday evening collections are devoted to the fund for erecting a Free Church edifice.

Series of Sermons in St. Stephen's Church, corner of Broome and Chrystie streets; the Rev. Dr. Price, rector.—The 3d Sermon will be preached by the Rev. Mr. Weston, of Trinity church, on Sunday evening, Feb. 26. Subject, the Inconsistencies of Sinners. Services to commence at 7½ o'clock.

APPOINTMENTS OF THE PROVISIONAL BISHOP.

Feb. 26. Quinquagesima, A. M. at the Epiphany, New York; P. M. at the Holy Evangelists, New York; evening at the Church Charity Foundation, Brooklyn.

March 1, Ash Wednesday. A. M. 10 o'clock, at St. John the Baptist, New York; P. M. 7½ o'clock, at Christ church, North Brooklyn.

" 2, Thursday, P. M. 7½ o'clock, at Calvary church, Williamsburgh.

" 3, Friday, P. M. 7½ o'clock, at St. Paul's church, do.

" 4, Saturday, P. M. 7 o'clock, at Grace church, do.

DIED,

At Newark, N. J., of consumption, on the 9th instant, Cecilia Morehouse, wife of George A. Mayhew.

She was a dutiful child, a true and loving wife, a fond and faithful mother, a sincere and affectionate friend, and a devout and humble Christian.

Mariner's Home, North River.—The Missionary of the Floating church of the Holy Comforter, gratefully acknowledges the receipt of the following gifts:

Thro' S. & S.—from the rector of Grace church, Newark, N. J. $5; The Ladies of Trinity Parish, Trenton, N. J. $17 and a box of clothing; a lady $1 and a bundle of clothing; Rev. A. Bell Patterson, Salem, N. J. a box of clothing. For the poor: P T C $5; E A J $10; Mrs. C. Bush, of Brooklyn, a bundle of clothing.

Donations may be left at Messrs. Stanford & Swords.

Feb. 20, 1854. D. V. M. JOHNSON.

Advertisements.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
Damask and Moreen for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
Also *Curled Hair.*
Also *Patent Felt for Cushions*, a new article, cheaper and more durable than Hair or any other material now in use, and is not subject to moth or any other vermin.
jan7-tf No. 21 Park Place, and 18 Murray street.

RICH CABINET FURNITURE.—E. W. HUTCHINGS, 475 Broadway, having completed his alterations and extensive additions to his Warerooms, is now prepared to show the largest and most elegant assortment offered for sale in this city, all of which has been manufactured under his own inspection, and warranted in every respect. Those about to purchase, this season, will find it to their interest to call before buying elsewhere. f25-1y

A TEACHER IS WANTED for a school connected with Christ church, Newark. A certain salary will be guarantied for the first year; and a thoroughly good teacher may expect a considerable increase afterwards. The schoolhouse is entirely new, and very pleasantly situated. Communications may be had personally, or by paid letter, with me.
f25-4t Rob. T. S. Lowell, M. A., rector of Christ church.

THE MARKET FIRE INSURANCE COMPANY, Capital $200,000. Office, 53 Fulton street, corner of Cliff.
WILLIAM BIRDSALL, President.
Philetus H. Holt, William P. Miller, William E. Bird, William Miles,
Jackson S. Schultz, Stephen Valentine, Jacob T. Merritt, David Sands,
Frederick Fawcett, Joseph E. Bulkley, Wm. Dennistoun, Isaac Walton,
Stephen W. Gaines, Joseph P. Wickham, Edward Cromwell, Henry Rowland,
Elisha L. Walton, Samuel W. Moore, Alfred L. Rowe, Wm. Birdsall,
Oliver H. Shepard, Roland G. Mitchell, Theodore Banks, Silas Davis,
John K. Woolsey, Robert M. Field, Nelson Sherwood, Wm. Cromwell,
Edgar T. Ryder, Henry G. Reeve.
The company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms.
[f25-1y] ASHER TAYLOR, Secretary.

HANOVER FIRE INSURANCE COMPANY, Office, No. 1 Hanover square, corner of Stone street, under Hanover Bank. Cash Capital $150,000. Insures Buildings, Merchandise, Furniture, Vessels in Port and their Cargoes, and other Property against Loss or Damage by Fire.
DIRECTORS.
John N. Wyckoff, J. H. Drake, Samuel R. Kelley, Philip W. Engs,
W. H. Goodwin, J. E. Southworth, Daniel Chauncey, Henry Adams,
Amos Howes, Danford Knowlton, S. D. C. VanBokkelen, Josiah M. Fiske,
D. W. Ingersoll, George A. Fellows, Perry G. Gardiner, Peter Balen,
T. W. Bayaud, William S. Corwin, Sylvester M. Beard, N. E. James,
Francis H. Abbot, Chas. T. Goodwin, John A. Davenport, B. H. Howell,
Lewis Roberts, George M. Lewis, James D. Sparkman, William Depew,
Joel Seymour, Arnold A. Lewis, E. Darwin Litchfield, Charles Pitt,
Charles J. Fox, Gilbert Potter jr. Thomas H. Cheever, James Stuart,
Edward H. Tracy, William M. Price, A. Sidney Baxter.
Alexander M. McKee, Secretary. JOHN N. WYCKOFF, President.
f25-6m John B. Miller, Surveyor.

FIRST TRIENNIAL STATEMENT of THE MANHATTAN LIFE INSURANCE COMPANY.—Jan. 1, 1854.

Capital stock		$100,000 00
Premiums received	$260,253 45	
Interest received	28,600 90	
Deferred Premiums	4,323 30	
Interest accrued	5,740 44	
Office Furniture	1,000 00	
Due stockholders, dividend,	199 50	
Due sundry balances	10 43	
		$300,128 02
Total		$400,128 02
DISBURSEMENTS.		
Expenses, taxes, commissions, rent, losses paid, &c., &c.	$130,068 93	
Dividends on capital	21,000 00	
Paid Interest on Bond	274 73	
Amount to profit and loss	2,252 23	
		$153,595 89
Total		$246,532 13
ASSETS.		
Bonds and mortgages	$137,457 59	
Cash in Bank	7,030 31	
Premium Loans	70,170 54	
Agents' accounts in course of transmission	20,809 45	
Deferred Premiums	4,323 30	
Interest accrued	5,740 44	
Office Furniture	1,000 00	
		$246,532 13

The Directors have declared a Dividend of 30 per cent. on Life Policies, and 15 per cent. on Short Term Policies which have paid two or more annual premiums. Dividends will be adjusted at the time of payment of the current annual premiums.
A. A. ALVORD, President.
N. D. Morgan, Actuary. [f25-3m] C. Y. Wemple, Secretary.

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker corner of Wooster sereet,
Which has now become the centre of New York, and is convenien to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.
The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrrption. mar 5-tf

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."
He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders.
NELSON JARVIS, Clerical Tailor,
mar 5-1y No. 120 Bleecker street corner Wooster street.

NOVELTY AND UTILITY.

NOVELTY AND UTILITY! The rarest combination of these qualities is to be found at TUTTLE'S EMPORIUM, 345 Broadway. So large is the assortment, so extensive the variety of things Comical, things Odd, things Ingenious, things Useful, and things Recherche, that it has been styled the "*Curiosity Shop of all Nations*," "The Palace of Elegance and Taste," &c.
Tuttle has the satisfaction of knowing, that he has not only contributed largely to the amusement and instruction of children and youth by his importations of *superior Toys, Dolls, Games, Dissections, &c.*; but that he has also done much to educate the public taste, by imparting to it a knowledge of the *beautiful*, through the medium of the rich and exquisite productions of the combined workmanship and skill of every prominent nation on the globe. For convenience *a few* of the more prominent articles in each department are given below:
Fancy Goods Department.
Work boxes, Dressing-cases, Toilet and Jewel cases,
Card, Odor, and Cigar cases, Porte-monnaies, Tablets, Brushes,
Portfolios, Writing-desks, Chess, Dominoes, Checkers,
Paper and Pen knives, Alabaster, Bronze, Parian,
Taylor's Honey & Windsor Soap, Bisque, Statuary, &c., &c.
Reticule Department.
Tuttle has made these articles *American*, and an almost indispensable companion to every lady, at home or traveling. He had the honor of being the *first* person to whom a *Medal* was ever awarded for their manufacture in this country, and the *only one* to whom a *Medal* was given by the "*American Institute*" *at its last Fair.*
He has his own patterns, and finishes and furnishes them in a style that rivals successfully the very best articles of this description imported from Paris, and *at prices from one-third to one-half less.*
Toy Department.
Villages, Cities, Camps, Farms, Kitchens, Rooms, Tools,
Buildings, Animals, Railways, Book-cases, Bureaus, Guns,
Harmonicons, Pianos, Graces, Garden and House Utensils,
Magic-Lanterns, Tops, &c. Wooly Dogs, Magnetic Fish, &c.
Coffee, Dinner, and Tea setts, &c., &c., &c.
Doll Department.
Wax Dolls, undressed, and dressed in the finest fabrics; *China, Wood, India-Rubber, Papier Mache, Gutta-Percha*, the famous "*Rag Doll*," *Crying-Babies* of the usual kind and of India Rubber, *Dressed German Dolls*, and indeed every kind dressed and undressed, to suit the little ones at home.
Game Department.
This includes over 500 varieties of *Games, Dissections, Puzzles, Metamorphoses, &c.*, such as
German Tactics, Anagrams, Paul and Virginia, Ruth,
Magic Ring, Conundrums, Bible History, Poor Richard,
London cries, Regetta, &c., &c. Uncle Tom, United States, &c., &c.
Lady of London, Jenny Lind, National Costumes, &c., &c., &c.
Baby-Jumper Department.
Hundreds of thousands of these invaluable articles have been disposed of since their introduction by Tuttle; dispensing the blessing of health and happiness to as many infants, and untold comfort and delight to mothers. The inventor has made *many improvements*, rendering the Jumper of the utmost importance to every parent.
N. B. *The Elastics, or Springs, are now warranted.*
Tuttle most respectfully commends his large and varied stock to the friendly notice of the public. Fresh arrivals by almost every steamer. Each department has a competent and attentive clerk, and, for the convenience of those not familiar with our language, both *German* and *French* ladies and gentlemen are in attendance, who, with the other clerks, will do all in their power to render a visit to the "*Emporium*" pleasant and agreeable.
N. B.—Visitors are always welcome, and goods shown cheerfully.
N. B.—The famous "Automaton Bird Tree," with flying birds, running water, music playing, and elegant clock, is still as attractive and wonderful as when it first arrived from the "*Great London Exhibition.*"
f11-1y TUTTLE'S EMPORIUM, 345 Broadway.

HOUSE-FURNISHING ARCADE! FANCY AND TOY BAZAAR! Large Basement Store, 128 Canal street. Every description of Willow, Wood, Britannia, Japan, Tin, and Iron Ware; Fancy Baskets, Cages, and other Fancy Articles; Children's Carriages, Propellers, Rocking-Horses, and other amusing and instructive Toys.
N. B. Clergymen and their families supplied at a discount.
oct15-6m J. KELLOGG.

CHURCH ORGANS.

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:
A second-hand English organ with two sets of keys, and one and a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.
Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.
Four second-hand organs, for sale or to hire.
For further particulars, enquire at the Manufactory.

CHURCH ORGANS.—For sale at H. A. LEAMAN'S Organ Manufactory, 214 Bleecker street, cor. Cottage Place.
One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.
One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.
Organs from 2 to 12 stops always in a state of forwardness.
Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Choruses, and Anthems.
N. B.—The subscriber having had thirty years' experience in his profession, pledges himself to supply organs equal if not superior to any other establishment and at fair prices. mar 5-tf

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,
548 Pearl St., near the City Hospital, Broadway, established 16 years.
N. B—Powerful and sweet-toned Church Organs, from $300 upwards.

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. Jan 29-tf

DRAWING ACADEMY, 483 Broadway, New York.
S. WOOD Jr., Principal.
Drawing from Nature, by Mr. Wood's new and rapid and beautiful system—which is most highly esteemed by artists, amateurs, and others—is thoroughly taught in a short and delightful course of study. Individual instruction being given, new pupils can be received at any time. Special attention given to those who would prepare for teaching.
Gallery of choice Paintings free to visitors. ☞ Mr. Wood's Drawing-Boards are superior to all others for Pastel, two-crayon, and monochromatic pictures. All orders promptly filled. f25-1y

DENTISTS.

DRS. ROWELL & DAVIDSON confine their attention to the practice of DENTISTRY in all its various branches. Their practice embraces every operation known to the profession, from the simple extraction or insertion of single teeth, to the restoration of complete upper and under sets, on the finest gold plates, by atmospheric pressure. They also insert pure gold palates, when necessary for the restoration of the voice. [f18-1y] ROWELL & DAVIDSON, 11 Chambers street, N.Y.

B. F. MAGUIRE, Dentist,
[f11 6m] No. 2 Union Square, New York.

PUBLICATIONS.

IMPORTANT THEOLOGICAL WORKS. By the Rev. John Cumming, D.D., of London. Dedicated by permission to the Hon. Abbot Lawrence. The volumes of this series are all uniform in size, and in elegantly gilt cloth bindings. Price $1 per volume.
1.—Apocalyptic Sketches, or Lectures on the Book of Revelation; 1st Series, by the Rev. John Cumming, D. D. Delivered in Exeter Hall, and at Crown Court church, London. New Edition—revised and corrected, with two Indexes.
2.—Apocalyptic Sketches, or Lectures on the Book of Revelation; 2d Series, by the Rev. John Cumming, D. D.
3.—Prophetic Studies, or Lectures on the Prophet Daniel; by the Rev. John Cumming, D. D.
4.—Voices of the Day; by the Rev. John Cumming, D.D.
5.—Voices of the Night; by the Rev. John Cumming, D.D.
6.—Voices of the Dead; by the Rev. John Cumming, D.D.
Other volumes, completing the writings of this distinguished divine, are in course of preparation, and will be announced when ready.
VIRTUE, SON & CO., 26 John street, New York,
f25-3t and sold by all Booksellers.

GOUPIL & CO., Print Publishers & Artists' Colormen, No. 366 Broadway, New York, have recently published
LINE ENGRAVINGS:
1. The Apotheosis of the Fine Arts (Hemicycle de l'Ecole des Beaux Arts), containing Portraits of more than 70 of the Great Masters in Painting, Sculpture, and Architecture. Engraved in the highest style of Art, by Henriquel Dupont, after the great Fresco by De la Roche.
Size of plate 102 by 16 inches (without margin), printed on three sheets. Price, plain prints, $37 50 per set. This plate, for which the engraver was awarded the first prize (4,000 francs) at the Exhibition of the French Academy in 1853, is also the *only* Plate Engraving for which a medal was awarded by the New York Crystal Palace.
2. Faust and Margaret. Engraved by A. Blanchard, after Ary Scheffer. Size, 10 by 16 inches. Price, plain prints, $1 50.
3. Washington Crossing the Delaware. Engraved by Girardet, after the great national picture by Leutze. Size 38 by 22½ inches. Price, plain prints, $15; colored in exquisite style $25.
The usual discount to the trade.
Messrs. Goupil & Co. call the attention of the trade, seminaries, and teachers to their rich and varied assortment of Artists' Materials.
N. B. Catalogues and Price Lists sent to any part of the United States or Canada f25-3m

THE LIFE AND LABORS OF ST. AUGUSTINE, translated from the GERMAN of Dr. Philip Schaff, Professor of Theology, at Mercersburg, Pa., by the Rev. T. C. Porter, of Franklin and Marshall College, Lancaster, Pa. A handsome 12mo. volume. With Steel Portrait of St. Augustine. Bound in muslin, with gilt back and sides, price 75 cents. Just published, and for sale by J. C. RIKER,
f18 3t 129 Fulton street, New York.

THE "OLD BREWERY" READY AT LAST. First Edition 30,000 Copies.
NOW PUBLISHED, The "Old Brewery," and the New Mission-House at the Five Points. By Ladies of the Mission. With six elegant Illustrations—Neatly bound in muslin—Gilt 75 cents—Full Gilt $1.
CONTENTS:
Preface by the Rev. Thomas E. Bond.
1. Now and then.
2. The Five Points.
3. The Old Brewery.
4. Light Shining in Darkness.
5. The Mission House—The New Mission House.
6. The Reformed Inebriate—Triumphant Death.
7. Seed Sown to the Morning—The Rescued Family.
8. Mary D—— —The Dying Mother—The Dying Mother's Legacy.
9. The Twenty Shilling Piece—The Withered Arm.
10. The Children at the Five Points—The Dying Girl.
11. Wild Maggie—The Children that Sweep the Crossings—Little Ellie—Shadows—Gleams of Light.
12. The Astor House Beggar—Maggie Ryan—The Tidy Beggar.
13. The Dead Child—The Dead Child in Leonard street—A Woman in Cow Bay—An Irish Wake.
14. The One Infirmity Conquered—Night Scenes in the Old Brewery.
15. The Maynooth Priest—The Rich Poor Man.
16. The Last of the Blennerhassets—The Little Italian Boy—Influences—Pic-Nic of the Five Points' Mission Sunday School—Thanksgiving Supper at the Five Points, 1852 and 1853.
17. A Visit to the Crystal Palace—Conclusion.
STRINGER & TOWNSEND, Publishers,
No. 222 Broadway, under the Museum.
N. B. Agents and Colporteurs will be furnished with Circulars containing contents of the work, on application to the publishers. f 18-tf

FOR THE HOLIDAYS AND 1854.—The General Protestant Episcopal Sunday School Union and Church Book Society, have recently published,
HERBERT ATHERTON, by the Author of "Wreaths and Branches for the Church." 204 pp. large 16mo. Muslin, 50c.; gilt edges, 63c.
IN THE WORLD, BUT NOT OF THE WORLD, by the Author of "Helen Morton's Trial," "Watch and Pray," &c. 216 pp. with two fine Engravings; large 16mo. ed., muslin, 62c.; muslin, gilt edges, 75c.; 18mo. half mor., 38c.; flexible covers, imitation of watered silk, title in gold, 25c.
LOVE'S LESSON, by the Author of "Timid Lucy," with two Engravings. 237 pp. large 16mo. ed., muslin, 62c.; muslin, gilt edges, 75c.; 18mo. ed., half mor., 38c.; flexible, imitation watered silk covers, 25c.
THE BARON'S LITTLE DAUGHTER, AND OTHER TALES, in Prose and Verse, by the Author of "Hymns for Little Children," with three fine Engravings. 223 pp. large 16mo. ed., muslin, 62c.; muslin, gilt edges, 75c.; 18mo. ed., half mor., 38c.; flexible, imitation watered silk covers, 25c.
OUR LITTLE COMFORT, by the Author of "Wreaths and Branches for the Church," &c. 205 pp. with two fine Engravings; large 16mo. ed., muslin, 62c.; muslin, gilt edges, 75c.; 18mo. ed., half mor., 38c.; flexible, imitation watered silk covers, 25c.
STORIES ON THE EIGHT BEATITUDES. 175 pp. 18mo., muslin, 33c.; half mor., 27c.
Also, in Eight separate Books, paper covers, 25c. for the set.
STORIES FOR LITTLE FOLKS—Twelve in number, of 32 pp. each, 32mo., viz.: The Two Goldfinches; The Elephant and the Gingerbread Nuts; The Chiff-Chaff; The Lost Dog; The Minnows; The Caterpillar; The Pig and the Cat; The Hen and Chickens; The Lost Spoon; The Love-Birds; The Broken Pitcher; The Spider. 25c. for the set.
Also, in six volumes, of 64 pp. each, flexible muslin, at 12½c. per volume, or 75c. for the set.
CHRISTMAS AT HOME; and THE EBONY BOX, by the Author of "Little Flora," with a fine Engraving, 108 pp. 18mo., muslin, 25c.; half mor., 20c.; flexible, imitation watered silk covers, 14c.
OUR OPPOSITE NEIGHBOR, by Sarah Roberts, with a fine Engraving, 108 pp. 18mo., muslin, 25c.; half mor., 20c.; flexible, imitation watered silk covers, 14c.
MY TWO SUNDAY SCHOLARS. 48 pp., 18mo., muslin, flexible, 16c.; half mor., 12c.; paper covers, 4½c.
The G. P. E. S. S. Union and Church Book Society will also publish, about the 21st of January,
THE CHURCHMAN'S DIARY, for 1854—with several important improvements on the Diary of last year. It will contain distinct notation of all the Holy Days and Seasons of the Church; all Anniversaries and Meetings of Church Institutions, Conventions, &c; the Lessons for Daily Service throughout the Year; blank spaces for memorandums for each day, and blank pages at the end for Monthly Expense Accounts, and Miscellaneous Memoranda; also, a number of New and Valuable Tables.
Flexible roan covers, gilt edges, 37½c.; morocco tucks, 50c.
☞ Copies of the Diary will be forwarded by mail, post-paid, for the above-named prices, transmitted in postage stamps or otherwise, to
DANIEL DANA, Jr., Agent, &c.,
dec17tf 20 John-street, New York.

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION AND CHURCH BOOK SOCIETY will commence, in a few days, the publication of a New and Complete System of Sunday School Instruction, entitled THE CATECHIST'S MANUAL. The first Six series will embrace the following subjects: The Holy Catholic Church; The Lord's Holy Temple; Divine Worship; The Lord's Day; Holy Days and Seasons; The Christian Ministry, &c.
The Series to follow will be upon The Liturgy; Reading the Scriptures; Morning and Evening Prayer; The Sacraments; Occasional Offices, &c.
The Subjects are broken up into Lessons of convenient length in the form of Questions and Answers, with Texts, Proofs, and References at the foot of the page. Each Section is also furnished with copious Notes and Extracts from Standard Church writers, specially intended to aid the Catechist in his labors in training the Young in the knowledge and obedience of the Truth.
Series I: The Holy Catholic Church. pp. 72. 18mo. 6¼ cents per copy. Address orders to DANIEL DANA Jr., Agent,
Dec. 17, 1853. tf 20 John street, New York.

PUBLISHED BY THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION & CHURCH BOOK SOCIETY, and for sale at their Depository, 20 John st., N.Y.
BOOKS OF INSTRUCTION, for Sunday Schools and Families, consisting of Primers, Reading-Lessons, Catechisms, Bible Questions, Questions on the Services of the Church, Short Prayers, &c., &c.
Books for the Sunday School and the Family Library.
THE LARGER LIBRARY, containing 227 volumes bound in half morocco. Total cost, $38,93. (Subject to a discount.)
THE CHEAP LIBRARY, containing 159 books selected from the Larger Library, and bound up in 100 volumes, half muslin. Nett price, $10.
THE CHILDREN'S MAGAZINE, 1829 to 1852 inclusive, 24 yearly volumes, or in 48 half yearly volumes. Total cost $9,60. (Subject to discount.)
BOOKS for GIFTS, a large number of choice books, both in fine and plain editions, bound in muslin, and, also, in paper covers; at prices varying from 75 cents to 3 cents each.
A PRESBYTERIAN CLERGYMAN LOOKING FOR THE CHURCH, by One of Three Hundred. Complete in one volume. 12mo., muslin, $1.
"For the many, we are satisfied that this is by far the best work on the controversy with Presbyterians (including questions fundamental to all Protestant sects) that has ever yet been written. It will be read by thousands and tens of thousands, to whom other books on the same subject would seem too dry to be either read or inwardly digested."
"The work, as a popular argument for the Church, cannot be fairly answered, nor do we believe that an answer will be attempted."—*The Church Journal.*
DAILY STEPS TOWARDS HEAVEN; or, Practical Thoughts on the Gospel History, and especially on the Life and Teaching of OUR LORD JESUS CHRIST, for every day in the year, according to the Christian Seasons; with Titles and Characters of Christ, and a Harmony of the Four Gospels. 2d Edition. 456 pp., 32mo., full roan, gilt edges. Price 63 cts.
"The object of the author of this work was to prepare a 'Manual so arranged as to furnish suitable thoughts for every day in the year, according to the Christian Seasons, for members of the Church of England.' * * We have seen nothing which appears so admirable; and the fact that it has already reached a third edition in England is a strong endorsement. We ask attention to it with those who would commune with their own hearts, and with the Father of their spirits."—*The Church Review.*
THE SACRAMENT OF RESPONSIBILITY; or, Testimony of Scripture to the teaching of the Church on Holy Baptism, with especial reference to the case of Infants and Answers to Objections. Price $8 per hundred.
"We are happy to announce this first and beautiful American edition of a Tract which in England has rapidly passed through six or seven. In both countries, our wisest and soundest Divines have pronounced it decidedly the best treatise on the subject that has appeared for many years."—*Banner of the Cross.*
LETTERS TO A MAN BEWILDERED among many counsellors. By a Presbyter of Alabama.
"It takes a sensible, clear and strong view of the claims of the Church, and is written with uncommon ability."—*True Catholic.*
"A more admirable Tract than this we have seldom seen. It goes directly to the point, and with a downright honesty and plainness which cannot fail to secure the attention of those for whose use it was written. The letters are addressed to one who is supposed to have never been a member of any church, and to have no particular religious attachments; restless, uncomfortable, and carried about with every wind of doctrine. All such are kindly and faithfully pointed to 'the old paths,' and 'the good way' in which alone 'they can find rest for their souls.'"—*Banner of the Cross.*
A MANUAL FOR SPONSORS; by the Rev. A. D. Traver. 136 pp. 18mo. Muslin, 31c.; half morocco, 23c.; dark glazed covers, printed in gold, 16c.
A SELECTION OF PSALMS AND HYMNS, with appropriate music for the use of Sunday Schools. 16mo. pp. 160. Price 20 cents.
"The tunes are simple, and such as are generally known and sung in our churches, by which children will be trained to join with facility in the psalmody of our public worship. If we are not mistaken in the initials of the editor, it has been prepared by a most competent hand."—*Banner of the Cross.*
Also, a new and large stock of the cheapest and best editions of THE BOOK OF COMMON PRAYER, in plain and ornamented bindings, at prices from 12½ cents upwards.
☞ Catalogues of the Society's publications will be furnished upon application.
Address orders to DANIEL DANA, Jr., Agent,
d17tf No. 20 John St., N. Y.

CHURCH BOOKSTORE.—IDE & DUTTON, 106 Washington street, Boston, keep the largest assortment of PRAYER BOOKS, in various bindings (from the twenty-five cents kind to the richest Silk Velvet with gilt rim and clasp), that can be found in any store in the United States. Quarto and Folio Bibles and Prayer Books for the Desk; the Altar Service, and a beautiful edition of the Psalms and Hymns. Also, constantly on hand, all the publications of the Protestant Episcopal Sunday School Union, and Evangelical Knowledge Society, with all Episcopal Theological Works published by Stanford & Swords and other Church Publishing Houses. Clergymen and others may depend upon obtaining any books they may order, if they can be had anywhere.
Catalogues sent by mail to all who desire them.
IDE & DUTTON, Publishers, Booksellers, and Stationers, 106 Washington street, Boston. nov5-tf

LITERATURE.

Poems, Descriptive, Dramatic, Legendary, and Contemplative, by WM. GILMORE SIMMS. 2 vols. Redfield.

There is scarcely, we believe, a department of American literature to which Mr. SIMMS has not contributed. He has written history, biography, novels, dramas, essays, reviews, and his Poems in the volumes before us, include the tale in verse, the song, and the philosophical reflection. In all of these various efforts there is a purpose, and a good one, and in none of them has it been unsuccessfully pursued.

Atalantis, a Story of the Sea, was the earliest of Mr. SIMMS' writings, at least by which he became known to northern readers. It was published by the HARPERS in 1832, and was successful, which for an American poem in that day, was something of an achievement. It is now reproduced with some revisions, we are told, but its main features still stamp it as the work of the youthful imagination. Its personages are sea-nymphs and demons, and genealogically regarded, it is a kind of literary cross, for machinery and sentiment, between Comus and the Tempest. Its language is smooth in facile blank verse, and its frequent lyrics happily introduced. The moral, as the author suggests, is human, though the story claims all the latitude of fairy land. Atalantis is a beautiful and virtuous Princess of the Nereids, who is alternately flattered and threatened by a brutal monster into whose power she has fallen by straying on the ocean beyond her domain and becoming subject to his magical spells. If she can get possession of her wand all will be well again, but her spirit is too refined to penetrate to its hiding-place in the murky atmosphere of the island which the demon has extemporized for her prison. A Spanish Knight is shipwrecked, whom she fortifies with her ring and entrusts with the mission. The wand is recovered, the island theatrically disappears, and the happy pair descend to their ocean caves.

I bear thee on the waters, for a while,
To prove the power I have to succor thee.
Now for the calm retreat, by ocean girt,
And stormy waves protected—now with me!
There in the sunny hours that lapse away,
Like angel messengers, and leave no pain,
Thy heart shall grow to gladness. Life shall be
A sweet, rich, gracious time,—a pure estate,
Beyond the strifes that trouble it with man :—
Free from controlling crowds—free from the jar.
The heat, the noise, the dust of human care.
Nature shall blight thee never, nor disease
Bind thee in loathsome sheets; nor tempests rise
To blast thy fields, dispute thy fondest hope,
And, from thy wearied and exhausted heart,
Drink the sweet life-blood of thy innocent joy.
The breeze shall rather soothe thee with a breath.
Robb'd from celestial gardens. The blue waves,
Shall roll their tribute honors to thy feet;
Upon their bosom, many an offering placed,
Of fruits, fresh wafted from far Indian isles
Wooing thee with their fragrance.

From this easy elegance, it is something of a step to Mr. SIMMS' drama of *Norman Maurice*, or the Man of the People. Here all is bustle and action, for we have on the stage a politician of the nineteenth century, surrounded by a set of cunning desperadoes, who circumvent him with words, instead of armies, according to the old tragedy, and stab him with policy. It is a knavish piece of business, and the exhibition of it, as in the one other production of its kind, the drama of Calmstorm, is intended to serve a purpose in illustration of the politics of the day. Both are curiosities in literature, from their setting forth contemporary incidents and language in tragic measure. Norman Maurice, however, can hardly be called a tragedy, for the hero survives.

There are some men to whom the fates decree
Performance,—and this man is one of them.

But the stage has to be cleared of much "perilous stuff" before the curtain falls at the fifth act. The story may be told in a few words. The scene opens in Philadelphia. Maurice is the suitor for the hand of Clarice, whom he marries, to the discomfiture of an intriguing aunt, Mrs. Jervas, (whose name and character recall her prototype in Pamela,) and a worthless Robert Warren, kinsman and enemy—who retains a forged paper which Maurice had playfully executed as a boyish freak of penmanship, which had been made negotiable, and which Maurice had "taken up," receiving from his cunning relative a copy of the paper in place of the original—the latter being kept to ruin him as time might serve. In the second act we have Maurice pursuing his career in the West, in Missouri, as the Man of the People. In a lawsuit which he conducts for a widow, he confronts in her oppressor the fire-eating bully of the region, with whom he fights a duel, and is talked of for senator. The scoundrel Warren follows him, and seeks to gain control over his wife by threatening to produce the forged paper at a critical moment for his political reputation. She meets the villain to receive the paper, and stabs him. The widow's cause is gained; all plots personal and political discomfited, and Missouri, at the close, enjoys the very best prospect of securing an honest senator. Though this play is a bold attempt, with much new ground to be broken, it is managed with such skill, in practiced blank verse, and with so constant manly sentiment, that we pay little attention to its difficulties. A few lines may speak for the political principles of the hero.

BROOKS.— We are agreed—
The people must be taught—what should we teach them?
MAURICE.— In politics, to know the proper value
Of the high trusts, the sacred privileges,
They do confide their statesmen. Show to them,
On these depend their liberties and lives,
The safety of their children, and the future!
To yield such trusts to smiling sycophants,
Who flatter still the voter's vanity,
At the expense of his most precious fortunes,
Is to betray the land's security;
To sell the wealth most precious in our keeping,
And, for the thing most worthless, yield to fortune,
What fortune cannot purchase! We must teach,
That he who cringes meanly for the station,
Will meanly hold him in the nation's eye;
That he who buys the vote will sell his own:—
That he, alone, is worthy of the trust,
Who, with the faculty to use it nobly,
Will never sacrifice his manhood for it.
If, with these principles and these resolves,
Thus freely shown you, and invincible,
Our people, through their representatives,
Demand my poor abilities,—'twill glad me,
To yield me at their summons. This implies not
One effort of my own. You, sirs, may make me
A Senator, but not a Candidate.

Mr. SIMMS' Legendary Poems of the South, do credit alike to his patriotism and poetic instincts. He seizes upon what has the true nerve for the ballad, or incident for the tale, and supplies motive and description from his knowledge of historical probabilities and his familiarity with nature, in all her southern forms—for we take it that these tales are mostly inventions of the author. The wild South and West, in times gone by, have acted their romance, but left the wooing, the murder, and the foray for others to get what literary sentiment they could out of, in days when books should be more valued than hunting-knives and tomahawks. These legends of America, many of them, excepting of course the mythical Indian ones, which are genuine, have to be manufactured on the spot, or transplanted from abroad. Sometimes they take root as in WASHINGTON IRVING's Rip Van Winkle, which was simply a very clever modification of a famous German story. Here is one at least of those told by Mr. SIMMS, which deserves to be as successful—*The Ship of the Palatines*, a burning vessel which appears at intervals on the coast of North Carolina, to haunt the murderers, who pillaged a company of German emigrants, and setting the bark on fire, betook themselves to the shore. The comparison of the ship to the tree in flames, which we quote, and the partly fanciful reflection which follows, are in one of the writer's not least happy moods.

It was gone,
That sudden blaze, as suddenly; and night,
A vast and shapeless shadow, frown'd in place.
Yet was the semblance, to each eye that saw,
A burning vessel, a majestic barque,
Limn'd in consuming flame—erect, yet doom'd—
From gunwale up to top, from stem to stern,
In fiery lines articulate and clear,
Each spar, and shaft, and lineament a-blaze,
Glorious in ruin!
Thus, in western wilds,
The traveler, in belated journey, sees
A vision of destruction,—not like this
A vision only; but reality,
So wildly, terribly beautiful, as takes
Possession of all senses. The tall wood
Is traversed by a tempest of bright flame,
That, coursing far, on seraph wing, defies
Restraint; leaps up to the inflammable pine,
And fastens, like a tiger, on its heart.
The monarch tree, with sky achieving spire,
And limbs spread out like patriarchal arms,
Exchanging all its garniture of green,
Is clothed in fiercest crimson—kingly shroud
For more than kingly shape. The mighty shaft,
Consuming, yet unshrinking!—the broad limbs
Blazing, but still extended—while the vine,
Supported long on those paternal arms,
Crackles, and curls, and shrivels, in the flame,
Like cordage on the vessel lately gone.
There is a deep and serious faith in man,
Nursed in his secret soul, and strengthen'd there,
By numerous stern and solemn instances,
That finds a latent but close sympathy,
Betwixt his own and that mysterious world
To which our shadows hasten. Earth may cloud,
Not wholly darken, that superior light
Which burns within us. This, immortal hands
Trim nightly; and upon our startled ken,
Purged of its sullen and unfruitful humors,
Betray brief glimpses of the thing that was,
And thing that may be. Purposes of dread,
To us, obscure and wondrous—not for us
To fathom or examine—in His will,
Whose will is monarch over all that lives,
Life's single source and Sov'reign,—rise in forms
That soothe, or awe, or waken—shake with fright,
Or startle into meritorious deed
And righteous duty. Innocence o'erborne,
Finds succor when most fearful; wan Despair
Grows hopeful, though the gleam upon his eye,
That wins him, with new confidence, to life,
Be germined by the vaporous fogs that rise
From ancient charnels and forbidden graves,
Where rot the unknown race;—and crime that lurks,
Ever in dread, a thing of hate and fear,
Is dragg'd to make confession of his guilt
By some inexorable shade,—some shape—
That moves the unwitting tongue, the unwilling hand,
In inauspicious moment, to betray
The one dread secret. Murder will come out,
And find a voice, and challenge scrutiny,
Though seas roll o'er the victim, and long years
Brood o'er the terrible hour that saw the deed!

Of our author's many tributes to nature, we may quote a sonnet.

Woods, waters, have a charm to soothe the ear,
When common sounds have vex'd it. When the day
Grows sultry, and the crowd is in thy way,
And working in thy soul much coil and care—
Betake thee to the forests. In the shade
Of pines, and by the side of purling streams
That prattle all their secrets in their dreams,
Unconscious of a listener—unafraid—
Thy soul shall feel their freshening, and the truth
Of nature then, reviving in thy heart,
Shall bring thee the best feelings of thy youth,
When in all natural joys thy joy had part,
Ere lucre and the narrowing toils of trade
Had turn'd thee to the thing thou wast not made.

In a closer survey, a southern swamp is daguerreotyped for the eye.

Cypresses,
Each a great ghastly giant, eld and gray,
Stride o'er the dusk, dank tract,—with buttresses
Spread round, apart, not seeming to sustain,
Yet link'd by secret twines, that, underneath,
Blend with each arching trunk. Fantastic vines,
That swing like monstrous serpents in the sun,
Bind top to top, until the encircling trees
Group all in close embrace. Vast skeletons
Of forests, that have perish'd ages gone,
Moulder, in mighty masses, on the plain;
Now buried in some dark and mystic tarn,
Or sprawl'd above it, resting on great arms,
And making, for the opossum and the fox,
Bridges, that help them as they roam by night.
Alternate stream and lake, between the banks,
Glimmer in doubtful light: smooth, silent, dark,
They tell not what they harbor; but, beware!
Lest, rising to the tree on which you stand,
You sudden see the moccasin snake heave up
His yellow shining belly and flat head
Of burnish'd copper.

In another thoughtful vein of these volumes, are the well chosen series of pictures and meditative burthen of *The City of the Silent*, a poem written for the consecration of a southern churchyard. The funeral rites of ancient nations are passed in review, the Egyptian, Etrurian, Greek, till

Even as we muse, with homage that is prayer,
O'er each gray ruin once a temple fair,
And read the tale of empires through the shroud
That wraps the Genius once so strong and proud—
Grope through their vaults, explore with awe the rite
That makes their dead still sacred in our sight:—
The past grows subject to our present need,
And all the future blossoms as we read!—

The great names of Southern history are run over in the poem, closing with a tender remembrance of the "unnamed demigods":—

Not to our wonder, but our love, they plead,
With quiet virtues and unwritten deed.

These are but partial glimpses of the Poems now collected, which cover a period of literary productiveness of some twenty years, and which may be taken as the flower of the many moods and studies into which the author's numerous acquisitions have led him.

Sketches of the Irish Bar, by the Rt. Hon. Richard Lalor Sheil, M. P., with Memoir and Notes by R. SHELTON MACKENZIE, D. C. L. 2 vols. Redfield.

Dr. MACKENZIE's edition of SHEIL's sketches of his contemporaries of the Irish Bar is a collection, now for the first time made, of the clever papers contributed to the *New Monthly Magazine* in 1822 and for a few years afterward, when the author, before entering on his career of political distinction, was supporting himself in London by his youthful genius for literature. He had already written for the stage and Miss O'NEILL, who gave brilliant effects to his rhetoric in parts like Evadne, when, in the famous statue scene, she rebuked the forwardness of the king by the fluent eloquence of the young orator:

Behold!
The glorious founder of my family!
It is the great Rodolpho!—he was famed
When heroes filled the world, and deeds that now
Are miracles, were the unmarvelled growth
Of every day's succession!—Charlemagne
Did fix that sun upon his shield, to be
His glory's blazoned emblem; for at noon,
When the astronomer cannot discern
A spot upon the full-orbed disc of light,
'T is not more bright than his immaculate name!
With what austere and dignified regard
He lifts the type of purity, and seems
Indignantly to ask, if aught that springs
From blood of his, shall dare to sully it
With a vapor of the morning.

Of his speeches, by which he became famous in Ireland, a sentence or two from one which he delivered when the news of the death of the Duke of YORK, who had sworn in Parliament hostility to Catholic Emancipation, was momently expected, will show the warmth of his spoken style. He draws a picture—his poetical imagination seems always to have written and spoken in pictures—of the dying Duke and of his funeral at Windsor: "He will be laid in a winding sheet fringed with silver and with gold; he will be enclosed in spicy wood, and his illustrious descent and withered hopes will be inscribed upon his glittering coffin. The bell of St. Paul's will toll, and London—rich, luxurious, Babylonic London—will start at the recollection that even kings must die." And then when the scene is over: "the business and the pursuits and the frivolities of life will be resumed, and the heir to the three kingdoms will be in a week forgotten. We too shall forget: but let us, before we forget, forgive him!"

It is in this fervid style of writing—kept from running to waste by its burden of facts and circumstances—that these sketches are written. The orator and poet cuts down to a very brilliant essayist. His portraits of the notable men of Ireland, the PLUNKETS, BUSHES, NORBURYS, and O'CONNELLS, though painted with a full brush, are shaded with considerable humor in discrimination. We see O'CONNELL—with whom SHEIL got up the Catholic Association—to the life in his days of manly vigor and lusty opposition:—

See him in the streets, and you perceive at once that he is a man who has sworn that his country's wrongs shall be avenged. A Dublin jury (if judiciously selected) would find his very gait and gestures to be high treason by construction, so explicitly do they enforce the national sentiment, of "Ireland her own, or the world in a blaze." As he marches to court, he shoulders his umbrella as if it were a pike. He flings out one factious foot before the other, as if he had already burst his bonds, and was kicking the Protestant ascendancy before him; while ever and anon a democratic, broad-shouldered roll of the upper man, is manifestly an indignant effort to shuffle off "the oppression of seven hundred years."

And his carelessness, in which a friend was unconsciously describing a weakness:—

O'CONNELL has, by temperament, a disdain of everything that is methodical and sedate. You can see this running through his whole deportment in court. I never knew a learned personage who resorted so little to the ordinary tricks of his vocation. As he sits waiting till his turn comes to "blaze away," he appears totally exempt from the usual throes and heavings of animo-gestation. There is no hermetically-sealing of the lips, as if nothing less could restrain the fermentation within; there are no trances of abstraction, as if the thoughts had left their home on a distant voyage of discovery; no haughty swellings of the mind into alto-relievos on the learned brow; —there is nothing of this about O'CONNELL. On the contrary, his countenance and manner impress you with the notion, that he looks forward to the coming effort as a pastime in which he takes delight.

We might quote from the terrible Court House descriptions of such scenes as "the burning of the Sheas" and the trial of the poor fanatic "Father Carroll" at the Wexford assizes; but for these and a hundred other stirring pieces of word-painting, gay as well as serious, we must refer to the lively volumes.

SHEIL, the reader will soon detect to be a violent Roman Catholic partisan, as all men were partisans in his times and country, with eulogies for his friends, and slurs in abundance for those not of his way of thinking in politics or religion. The papers are desultory in manner, and being written for those who were in the affray, and shared in the eagerness of the writer, have left in them many gaps to be filled up for the cooler and less knowing readers, to whom they are now addressed. These necessities are well supplied by the notes of Dr. MACKENZIE, who knew the author well and the persons and times described, and who never loses an opportunity to overrun the page with his copious marginalia. The Doctor's memory has an unfailing supply of Irish wit and humor. We give one of his stories, a capital hit at the insufficient ideas generally prevalent on the subject of literary property. A bookseller of Cork is about starting a Magazine.

It struck all of us that the periodical would at once achieve success, if Mr. SHEIL could be induced to become a contributor. Mr. BOLSTER, the publisher, obtained an interview, and asked whether Mr. SHEIL could write for him, and was gratified with an affirmative reply. As the conversation went on, Mr. SHEIL mentioned several subjects on which he was willing to write. The publisher was charmed with the interest which the future contributor appeared to take in the periodical. At last came the business question: "How much per sheet do you mean to pay?" The somewhat hesitating reply was, that no payment was contemplated at first, but that, whenever any profits accrued, he might depend on being remunerated. Mr. SHEIL shook his head and said, "I am afraid your terms will not suit me. However, as you have done me the compliment of wishing me to write for you, I must give you something. Instead of calling your periodical 'Bolster's Magazine of Ireland,' accept a more appropriate name for it, from me. Considering the *place* whence it is to issue, and the *terms* which you offer, let me suggest that you call it 'The CORK-SCREW.'"

It is noticeable in the case of SHEIL, as in that of Dr. PARR, and the popular London preacher MELVILLE, how great a discrepancy there is between his style and his *personnel*—his voice, gait, and figure. He was a small man, with a shrill utterance, and angular action. His periods are smooth, rotund, and flowing.

Messrs. BANGS, BROTHER & CO. have received several new publications of COOKE of London, who issues the series of the *National Illustrated Library*, the *Universal Library*, &c. In the latter, we have a new and economical edition of CHAUCER's *Canterbury Tales*, a new text with illustrative notes, which, being a novelty of some interest, we shall refer to again. The *Illustrated Library* has a reprint of that great favorite of rural English people, and of all lovers of nature and simplicity of character everywhere, the Rev. GILBERT WHITE's *Natural History of Selborne*, edited with notes by Sir WILLIAM JARDINE, a book which should have a place with the almanac at every American country home, for its incentive to the happy employment of faculties of observation, apt to rust where there is the best opportunity for their exercise. Similar studies might be made in any of our thousand counties, and how they may be so adapted may be learnt from Miss COOPER's genuine book, *Rural Hours*, which takes a look at the world of men and things about Cooperstown. The experiment may be repeated anywhere. MAX SCHLESINGER's *Saunterings in and about London*, is also published in this series. He is one of the last foreign bookmakers on the Great Metropolis, and has pleased John Bull mightily by his appreciation of English vigor and enterprise. The author turns his German speculativeness to account in the way of curiosity, and his reforming tastes lead him to a practical comparison of British ways with those of his own country. He is a diligent observer and a shrewd thinker. In common with most students of England, he has bestowed considerable attention upon the *Times* newspaper, and has come to the conclusion that this journal "either follows the lead of public opinion, or that it contradicts public opinion only when—more far-sighted than its contemporaries—it foresees a change; that, under all circumstances, and at all times, it aims at a special critical interest; and with an iron consistency, and in an astonishing sobriety, it advocates this critical interest unsparingly, to the sacrifice of every other interest." That journalism is not in advance of humanity generally, in its approaches to abstract perfection, may be read in the worldly wisdom of the following:

To ask the *Times*, or any other reasonable political paper, to take a general, purely humanistic standing-point, and to ground its verdicts on the politics of the day, on the eternal laws of the history of civilization, and of moral philosophy; to ask it, in short, to write morals instead of politics, is absurd; and he, who can make such a demand, knows nothing whatever of the position or the duties of a political journal. *As well might he desire that diplomatists should always scrupulously adhere to the truth*, or that a political paper, renouncing the interests of its own country, should devote itself to moral philosophy; in which case, we would advise it to establish its office in the most lonely island of all the lonely islands in the Pacific.

Without calling upon a newspaper to pursue abstractions, we yet cannot see the necessity of a diplomatist telling lies, than which course it were better for him sometimes to hold his tongue.

The Old Brewery, and the New Mission House at the Five Points. By Ladies of the Mission. Stringer & Townsend.

This volume has been prepared by the Ladies of the Methodist Home Missionary Society, the pioneers in the great work which has so happily changed the notoriety of the Five Points. Occasional attempts had previously been tried by Sunday schools and other good agencies of a disconnected nature with partial success; but it was not until the opening of the houses on Little Water street, that resolute effort was made to befriend the moral and physical wants of the poor outcasts, crowded in damp cellars and dilapidated tenements, sunk to the lowest depths even of a great city's degraded poor. These ladies commenced their task in a simple, unostentatious manner, doing the work of the Sisters of Charity, without the paraphernalia of austere sables or unnatural vows. The business speedily increased on their hands, an appeal was needed to the public, was made and responded to. The "Old Brewery" gave place to the "New Mission House."

The work has not been accomplished without some discord. For reasons not satisfactorily explained in this volume or, so far as we are aware, elsewhere, the Society dismissed their first Missionary, Mr. PEASE, a gentleman who has impressed us, as we doubt not all who have visited his Mission, as a man eminently qualified by energy, resolution and earnestness for the arduous post of a Five Points' clergyman. With his labors we are, however, not at present directly concerned, nor with the vexed question of the relative merits of the Industrial Home and the Mission House. There is work enough for both, and fortunately both are busily feeding the hungry and clothing the naked; the controversy meanwhile doing not a little good service in calling public attention to these charities. Our book contains, in addition to a history of the Mission, from its early struggles down to its triumphant hearty Thanksgiving feasts and merry picnics, a few sketches of its beneficiaries, old and young, by their lady friends. We have read them carefully, as we presume all those who are called upon to express an opinion on their merits, so many critical fingers having lately been burnt with "Hot Corn," have done. They are entirely free from the sins, not only of gloating over vice, but of sentimentalizing over misery; and are written in a style which, while making no pretence to literary eminence, is simple and graceful. One of the best things in the book is the opening sentence of its preface. The Iron Duke's "laconics" always deserve to be quoted; they have a point as keen as that of the warrior's good sword.

A clergyman, full of worldly wisdom, or philosophy, falsely so called, asked the Duke of WELLINGTON, who had resided some years in India, whether he thought it likely that the preaching of the Gospel to the natives of that country could do them any material good. "That, sir," replied the old soldier, "is none of your business. How reads your commission? Go preach the Gospel to every creature."

A new edition of Dr. CARPENTER's prize essay on the *Use and Abuse of Alcoholic Liquors*, has been published by BLANCHARD & LEA, with an American preface by Dr. CONDIE,—a book containing sound information in a clear intelligible style.

It gives us pleasure to notice the continued prosperity of the Mercantile Library Association, exhibited by the facts and figures of its thirty-third annual report. The number of members is now 4483, paying an annual income of more than eight thousand dollars, more than half of which sum was expended the last year for books and periodicals. The interest of the fund left a few years since by Mrs. DEMILT, has been expended upon several valuable and costly publications, out of the range of the usual purchases. The institution is conducted with great courtesy and liberality towards all persons interested in literature, and its efficiency in these and other respects will be much increased by its new quarters in Astor Place, which will be taken possession of in May. The courses of lectures of the Association, as everybody knows, are admirably conducted. They have given us the opportunity of hearing THACKERAY, HOLMES, DANA, and many others, and there is some prospect of seeing THOMAS CARLYLE in the new lecture room another season.

UNDER-GARMENTS, GLOVES, HOSIERY, &C.—Our friends, who are about purchasing any of the above goods, and wish the best at prices generally paid for inferior qualities, are respectfully referred to UNION ADAMS' Hosiery and Under-Garment Manufactory, No. 591 Broadway, opposite Metropolitan Hotel and Niblo's Garden.
Aug13–1y

PIANOS AND MUSIC.

PIANOS & MUSIC.—BERRY & GORDON, No. 297 Broadway, New York, publishers of Music and Music Books, and dealers, wholesale and retail, in Music Merchandise, Piano Fortes, new and second hand; Boudoir Pianos, for small rooms; MELODEONS in great variety and of the best quality; exclusive agents for the superior Piano Fortes—with and without the Æolian—made by Hallet, Davis & Co.; these Pianos, having the grand suspension bridge and improved curved scale, produce a finer tone than any others. A great variety of SECOND-HAND PIANOS, prices, from $30 to $200. All instruments warranted, and offered very low. We have just published—"Little Katy's Dying Bed," very popular, 25 cents; "Deal Gently with the Motherless," 25 cents; "O, Call Me Home Again," having a great sale, 25 cents; "Go it while you are young Schottisch," 25 cents; "Young America Polka," 25 cents, dedicated to Captain Ingraham, the deliverer of Koszta. A great variety of NEW MUSIC: teachers, the trade and seminaries will be supplied very low.
☞ Orders from the country sent free of postage.
feb18–1y BERRY & GORDON, 297 Broadway, New York.

J. F. BROWNE & CO., makers and importers of Grand, Semi Grand, and Six Octave, Double-Action HARPS; Warerooms, 295 Broadway; have always on hand a large collection of these beautiful Instruments, with every article connected with the Harp, of the best quality, and at moderate prices. A list of prices and descriptions, can be received by mail, single postage. J. F. BROWNE,
[Established 1810.] (f11-1y) London and New York.

T. H. CHAMBERS, PIANO FORTE MANUFACTURER,
ja28–1y$ Warerooms No. 385 Broadway, New York.

PIANO FORTE MANUFACTURERS. R. GLENN & CO.
Warerooms, No. 83 Spring street, two doors East of Broadway.
☞ Pianos on hire and exchanged. ja28–1y

PIANO FORTE MANUFACTORY AND WAREROOM, corner of 14th-street and 3d-avenue.
H. WORCESTER offers for sale a large assortment of choice Piano Fortes, from 6 to 7 octaves, in elegant Mahogany and Rosewood cases, all which are manufactured under his own supervision, and for sale on reasonable terms. ja28–1y

WORLD'S FAIR PREMIUM PIANO FORTES.—The subscribers have the pleasure to announce that, in addition to the numerous testimonials from the AMERICAN INSTITUTE and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.
Buyers are invited to examine their splendid assortment of 6½ to 7½ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled.
GROVESTEEN & TRUSLOW,
Feb 4–6m 505 Broadway, adjoining St. Nicholas Hotel, N. Y.

SUPERIOR PIANOFORTES. J. F. WARNER & CO., 411 Broadway, New York, have now on hand at their spacious and elegant Pianoforte Warerooms at the above number, an extensive assortment of Pianofortes of the best manufacture and of very superior tone. For chasteness of design, elegance of finish, and excellence of workmanship, they cannot be surpassed, any more than in fullness, richness and beauty of tone. These instruments are in large sized cases of very uncommon strength, and have an improved tubular bar—one of the most valuable improvements of modern times. The Pianofortes of W. & Co., from their peculiarity and completeness of construction, possess a remarkable quality of keeping in tune for a great length of time. Their prices will be found unusually reasonable, considering their quality, they have been universally admired by the ablest Pianists in this city, and wherever they have been introduced they have in every instance given very marked satisfaction.
☞ A full and unequivocal warranty is given in all cases.
June25–1y J. F. WARNER & CO., 411 Broadway, N. Y.

THE GREAT PIANO AND MUSIC ESTABLISHMENT of HORACE WATERS, 333 Broadway.
PIANOS.—T. GILBERT & Co's celebrated Pianos with Iron fames and circular scales, are acknowledged to be the best in the world. The beautifully modulated tones, and the solidity of these Pianos, which render them adapted to all climates, have stamped them as the best Pianos in the world.
THE ÆOLIAN PATENT.—T. GILBERT & Co. are the owners of this much-admired ÆOLIAN, which gives to the Piano the beautiful tones of the Organ;—it is needless to add that, being the owners, they can supply Æolian Pianos at prices less than any other house.
BOUDOIR PIANOS, admirably adapted for small rooms; and second-hand Pianos at great bargains, from $40 to $150.
MELODEONS.—S. D. & H. W. SMITH's celebrated Melodeons, tuned in an equal temperament the harmony is as good in the remote Keys as it is in the common; they are the only Melodeons so tuned, and are unquestionably the best. In corroboration of which statement, please see the *Musical Review* for October—Editorial notice.
MARTIN'S celebrated GUITARS, and all kinds of Musical Instruments.
HORACE WATERS,
333 Broadway, corner of Anthony street, New York.
N. B.—New Music published daily. oct15–tf

CLOCKS, Etc.

CHARLES ALT, 181 Broadway, New York. SPECTACLES of every description, Spectacle-Glasses, Spectacle-Cases, SPY-Glasses, EYE-Glasses, and OPERA-Glasses; Drawing Instruments, Sun-Dials, Microscopes, Thermometers, Barometers, and different kinds of OPTICAL and MATHEMATICAL Instruments; Measures of Brass, Wood, and Whalebone; Spoons and Forks Silvered, of iron and German Silver; French CLOCKS, Turret Clocks, and Regulators. oct15–6m

WATCHES, JEWELRY, AND SILVERWARE.—T. ROBJOHN, 166 Bowery, N. Y., manufacturer of Chronometer and other fine Watches, has for sale and manufactures to order all kinds of Jewelry and Silverware, including Tea-sets and Castors of the richest and latest designs, also plated goods of every description. *Church and Turret* Clocks made to order on the most improved and scientific principles, and warranted not to vary five seconds in a year. Nov19–6m

SHERRY & BYRAM'S CLOCKS.—Clocks for churches, court-houses, &c.; Time-pieces for Banks, offices, session and vestry rooms, railroad depots, &c.; Regulators for Astronomical purposes and Jewelers; which for accuracy of time-keeping are believed (based upon an experience of many years) to be equal to any made in Europe or America. One of these Turret clocks has lately been put up on the City Hall, New York. Glass Dials for illuminating, and other kinds, made to order. Address SHERRY & BYRAM, manufacturers, Oakland Works, Sag Harbor, N. Y.
"At the establishment of Sherry & Byram are made some of the finest clocks in the world."—*Scientific American.* oct1–1y

BELL FOUNDERS.

BELLS! BELLS! BELLS! The Subscribers manufacture and keep constantly on hand all sizes of Church, Factory, Steamboat, Ferry, Locomotive, Schoolhouse, and Plantation Bells. These Bells are hung with the patent iron yokes with moveable arms. They can be turned around so that the clapper will strike in a new place, which is desirable after a bell has been rung a few years. Springs are affixed in a new way to prevent the clapper from resting on the Bell, thereby prolonging the sound. These bells are manufactured from the *best* stock and are cast in iron casings. At this Foundry these were *first* used and are found to be a great improvement. We give a written warrantee that if Church Bells break within one year from date of purchase, with fair usage, we will recast without charge. The tone of all Bells is warranted. Nearly 9000 Bells have been cast and sold from this Foundry, which is the best evidence of their superiority. We have 15 Gold and Silver Medals, awarded from the various Fairs "for the best Bells for sonorousness and purity of tone." We pay particular attention to getting up Peals or Chimes, and can refer to those furnished by us. Our Foundry is within a few rods of the Hudson River, Erie Canal, and Railroads running in every direction. As this is the largest establishment of the kind in the United States, and has *the largest assortment of Bells*, orders can be filled with great dispatch. We can refer to Bells in any of the States. Old Bells taken in exchange for new ones. Levels, Compasses, &c., constantly on hand. Address, ANDREW MENEELEY'S SONS,
Mar 5–1y. West Troy, N. Y.

BELLS.—The Subscribers, as sole Proprietors of the Troy Bell Foundry, offer their stock of Church, Factory, Steamboat, Fire Alarm, Ship, and Bells for every purpose, to the public, with utmost confidence, as being the very best in quality of tone and make, and being cheaper, as Bells of their manufacture have been found to give a greater volume of tone in a given weight than those made by others. They having more experience in Bell castings than other makers in this country, and having recently introduced several improvements (exclusively their own), feel warranted in assuring the public that their Bells cannot be surpassed. The last Fire alarm Bell of 10,000 lbs. for the city of New York, was cast at our Foundry, and the Chief Engineer of the Department reports, "that it is the best bell they have." Bells of heavier weight are in use by the Department, but this is pronounced superior to all. References can be furnished of the highest respectability, setting forth the superior quality of the Bells. They are now preparing to cast a chime of Bells which they intend shall not be surpassed by any in the world. Bells, keyed on any letter of the musical alphabet, furnished at short notice, a consideration not furnished by any similar establishment. The yokes attached, and the frames for the Bells, are of entirely new patterns, being not only neat, but very durable. All sizes of Bells, with and without yokes and frames, will be kept constantly on hand at the Foundry, and at the Agency in New York. ☞ All Bells warranted.
JONES & HITCHCOCK, Troy Bell Foundry, corner of Adams and First street, Troy, Rensselaer county, N. Y.
GEO. H. SWORDS & CO., Hardware Merchants, No. 40 Dey street, New York city, Sole Agents. mar26–tf

COMMERCIAL.

SALAMANDER SAFES.—The name of SALAMANDER was first applied to WILDER's Patent, and introduced by the subscriber in 1840, who in 1844 purchased the right to manufacture. The superiority of Herring's (Wilder's) Salamander Safes over all others induced many to infringe upon the patent right by using the composition: others, more cautious, and to evade a lawsuit, made an inferior article, imitating the exterior in form, style, color of painting, and attaching the name "Salamander," "Improved Salamander," "Fire proof Salamander," "The Genuine Salamander," &c., &c., and have succeeded in palming off some of the spurious Salamanders as genuine. Those wanting the original Salamander, manufactured by the subscriber, should take the precaution to see that they have upon them a metal plate—"Silas C. Herring, Maker," —all such being the genuine (Wilder's Patent) Salamander, or Herring's Improved Patent Champion Safe, which received the medal at the Great World's Fair, and which have never failed to preserve the contents in case of fire. Purchasers can select from the largest assortment in the world by calling at the sale rooms of SILAS C. HERRING,
135, 137, and 139 Water, cor. of Pine streets.
N. B.—Chilled iron safes, with powder proof locks manufactured expressly for banks, jewellers, brokers and others requiring security from rogues. Bank vault doors on hand and made to order. All the most celebrated locks for sale at manufacturer's prices. Second hand safes for sale at less than half price. f18–4m

CABINET FURNITURE WAREHOUSE and General Upholstery Establishment, at 536 Broadway and at 84 Sixth Avenue. All the varieties of Cabinet Furniture made to order, of the very best materials. Church, Hotel, and Steamboat orders completed at short notice. At 536 Broadway a rich assortment of Rosewood, and at 84 Sixth Avenue will be found good substantial Mahogany, Walnut, and Cottage Furniture. HENRY STONEY,
f18 1y opposite the Prescott House.

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by
Jan 14–1y LUCIUS HART.

CHURCH AND PARLOR FURNITURE.—J. DIXON, Fashionable Cabinet Maker and Upholster, No. 808 Broadway, second store above Grace church, would invite the attention of his old customers and persons about furnishing their houses, to examine his large assortment of the latest and newest patterns of Furniture, Parlor Setts in Rosewood, Bookcases, Wardrobes, Etegeres plate Glass, rich Centre Tables, and Cabinet Furniture and Upholstery of every description.
Sept24–1y J. DIXON, 808 Broadway, opposite 11th street.

UNPARALLELED BARGAINS! Extraordinary Attractions! at the celebrated LARGEST and CHEAPEST CARPET Establishment in the United States, at HIRAM ANDERSON'S, 99 Bowery, New York, Importer of English, French, and German Carpets.
Buyers will find the largest Stock of Low Price and Medium, to the most elaborate Aubusson, Mosaic, Medallion, and Velvet Carpets ever offered in the world at tremendous low prices.
TEN SPACIOUS SALES ROOMS.
Above ground, no damp Basements or Vaults under the sidewalk to endanger the health of Lady purchasers, each Sales Room is devoted exclusively to one description of Carpets. The Wholesale and Retail Departments of this establishment have been enlarged and an addition of two extensive Sales Rooms, making a wonderful and gorgeous display.
SALES ROOM No. 1,
Floor Oil Cloths. An enormous Stock of John Hare & Son's celebrated English oil cloths; also, American floor oil cloths of magnificent satin finish, Fresco, marble, Italian, and Scroll Paintings, from 2s. 6d., 3s., 4s., 5s., 6s., to 9s. per yard, from 3 feet to 24 feet wide and 90 long.
SALES ROOM No. 2,
Ingrain Carpets. Two hundred and fifty pieces of English and American Ingrain Carpetings, all new style, manufactured expressly for this establishment, at unparalleled bargains.
SALES ROOM No. 3,
Three Ply Carpets. English, Scotch and American Imperial Three Ply Carpeting of our own Importation; gorgeous, splendid new style of pattern.
SALES ROOM No. 4,
Low Price Ingrain Carpets. Three Hundred pieces of Medium quality Ingrain Carpets, beautiful large and small patterns, manufactured for the City trade, at the incredible low prices of 2s. 6d., 3s., 4s., 5s. per yard.
SALES ROOM No. 5,
Rugs and Druggets. English Druggets 4 yards wide; 3000 yards of low priced Druggets, 1 to 3 yards wide, at 3s. 6d. to 6s. per yard, also an immense assortment of Mosaic Landscape, Axminster, and Tufted Hearth Rug; also 2000 Tufted Rugs at 16s. to 24s. each.
SALES ROOM No. 6,
Stair and Hall Carpets. 50,000 yards of striped and figured Hall and Stair Carpets at 2s., 2s. 6d., 3s., 3s. 6d., 4s., 5s., 6s. and 7s. Also, Hemp, Dutch and Manilla Carpets for rooms, halls and stores, cheap.
SALES ROOM No. 7,
Medallion Carpets, with borders; Mosaic and Axminster of one entire piece, can be fitted to any sized room at from $350 to $4000.
Royal Velvet, Tapestry and Brussels, from the celebrated Factories of John Crossly & Sons, and Messrs. Henderson & Co., and others, England, all of our own importation, some of which are exclusively our own styles, and cannot be found at any other establishment.
SALES ROOM No. 8,
Aubusson Carpets. They elicit the warmest commendations of every beholder, excel in beauty and durability, are sold at moderate prices, and introduced in the market at this establishment.
SALES ROOM No. 9,
Velvet, Tapestry, Brussels three ply and twilled Venitian Stair Carpeting, remarkably cheap.
SALES ROOM No. 10,
Patent Tapestry Ingrain Carpets. Gold, Plain, White, Buff, and Scroll Window Shades, at 6s., 12s., 20s., 40s., to $10 per pair; Table and Piano Covers, Silver and Brass Stair Rods, Parlor Door Mats, Chair Matting; also, 4s. 3d., 5s. 6d. White and Check Canton Matting, &c., &c.
HIRAM ANDERSON, 99 Bowery.
N. B. Buyers, citizens, strangers, retail dealers, and merchants from abroad, will find it to their advantage to examine this enormous stock, at tremendous bargain.
One of the most experienced upholsterers is engaged to cut and lay carpets, oil cloths, and hang window shades, &c. ja28–6m

CARRIAGES.—ISAAC MIX Jr. has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f4–1y

HOSIERY AND GLOVE ESTABLISHMENT.—The subscriber respectfully invites the attention of his customers and families to his extensive assortment of the following styles of FALL AND WINTER HOSIERY, intended expressly for family use; comprising a full assortment of the best make, which is offered at the lowest prices, by the dozen or less quantity, viz:
Men's Merino, Silk, Cotton, and Saxony Wool Undershirts and Drawers.
Boys' Merino, Silk, Cotton, and Lambs' Wool Undershirts and Drawers.
Women's Merino, Silk, Cotton, and Saxony Wool Vests and Drawers.
Women's Saxony Wool, Silk, and Patent Merino Union Dresses.
Girls' and Boys' Patent Merino and Cotton Undershirts and Drawers.
Men's White, Black, and Patent mixed Merino Hose.
Women's do. do. do.
Boys' and Girls' do. do. do.
Women's and Girls' Black, White, Unbleached, Plain, and Open-worked Cotton Hose.
Infants' White, Unbleached, and mixed Cotton Socks and Worsted Boots.
Women's Cashmere, Mohair Merino, Worsted, Silk, Cotton, Lambs' Wool, Persian Yarn, Saxony Wool, and German Hose.
Men's Scarlet Worsted, Fancy Stripe and Plain Silk, and Cotton Nightcaps.
Children's Fancy style, spotted, and plain Woolen Hose.
Men's black, white, and colored English Silk Gloves, Elastic Tops.
Women's and Girls' do. do. do.
Men's gum elastic, silk and cotton Suspenders.
Boys' do. do. do. do.
Men's black and colored English spun silk Hose and half Hose.
Men's, Women's, and Children's Scotch Plaid Hose, comprising all the various clans of dress.
Girls' rich embroidered white and unbleached Cotton Hose.
Women's white and black English Silk Hose, ribbed and plain.
Men's do. do. do. do.
Children's white and colored long arm English Silk Gloves and Mits, new styles.
Men's extra size unbleached cotton and mixed merino Hose.
Men's, Women's, and Children's extra quality Paris Kid Gloves, all colors.
Boys' and Men's Fleecy and Chamois Lined Berlin Gloves.
Men's and Boys' Buck, Castor, Thibet Wool, Merino, and Beaver Gloves.
Women's and Girls' Castor, Beaver, Cot. and Lined do do
Children's Fancy style Worsted Gaiters and Boots.
Men's and Boys' Yeoman Cravats, and assorted Comforters.
JOSEPH BATTIN, 288 Greenwich street,
sept10–tf between Warren and Chambers streets.

NEW STORE! NEW GOODS! LACES & EMBROIDERIES.—F. A. GUNN & CO., 104 Canal street, corner of Wooster, N. Y., would take this manner of notifying the Ladies that they have on hand a select assortment of the above goods, consisting in part of Lace and Muslin CHEMIZETTES, HABITS, SLEEVES, COLLARS, CAPS, Linen Cambric and Embroidered HANDKERCHIEFS, GLOVES, MITTS, VEILS, Infants' WAISTS, and ROBES, BANDS, FLOUNCINGS, MOURNING GOODS, FANS, FANCY GOODS, English THREAD, VALENCIENNES, and a variety of other LACES, HOSIERY, Embroidered, Corded, and Patent SKIRTS, DRESS TRIMMINGS, &c., &c., all of which will be sold at small profits. (Only one Price.)
FRED'K A. GUNN. [sept17–1y] JAMES R. QUIN.

W. H. ARTHUR & CO., 39 Nassau-street, corner of Liberty (opposite the post-office), are now receiving from their manufactory an entire new stock of ACCOUNT BOOKS, of every description and quality, and are prepared to execute orders for furnishing Merchants, Banks, Insurance Companies, Railroads, Steamships, Hotels, &c., with Blank Books, ruled, printed, and bound, to any desired pattern. As also a great variety of stationery, both foreign and domestic, consisting in part of English, French, and American Letter Papers, Plain and Fancy Note Papers, Sermon Paper and Books; Patent and other Blotting Papers, Envelopes, plain, adhesive, and cloth-lined; English writing, copying, and stamping Inks; English Japan Ink for Bank Notes, genuine Faber's Drawing and other Pencils; Papier Mache Goods; Ivory Tablets; Rodgers' Pocket Cutlery, Bankers' Shears, &c., &c.; Gold and Silver Pen and Pencil Cases, Gold Pens, Steel and Quill Pens; Bankers' Cases, Porte-Monnaies and Wallets, Tin Cash and Deed Boxes; Mahogany, Rosewood, and Leather Writing and Travelling Desks; English Drawing and Tracing Papers; Copying and Notarial Presses and Stands, &c., &c.
PRINTING.—Orders for printing, of every description, executed with accuracy and dispatch, and on reasonable terms.
ap23–tf W. H. ARTHUR & CO., 39 Nassau-street, N. Y.

FAIRBANKS' PATENT PLATFORM SCALES, *at reduced prices*, adapted to every required operation of weighing, as RAILROAD SCALES for Trains or Single Cars, in use on nearly all the principal Railroads in the United States and Great Britain. WAREHOUSE SCALES (Dormant and Portable), HEAVY PORTABLE SCALES, on wheels, for *Foundries, Rolling Mills, Iron Houses, &c., &c.*
STORE SCALES, various modifications. HAY AND COAL SCALES, made entirely of Iron and Steel. COUNTER SCALES, &c. SMALL SCALES AND EVEN BALANCES for family use, very convenient and economical for the housekeeper. These Scales have been long known and severely tested, and are generally regarded as THE STANDARD from which there can be no appeal. Sold and warranted by
feb4–1y FAIRBANKS & CO., No. 89 Water-street, N. Y.

WEST-END FASHIONABLE HAT AND CAP EMPORIUM, 128 Canal street, New York. The subscriber having made the most ample arrangements to meet the growing demand for his Hats and Caps, invites the attention of Ladies and Gentlemen to his large and fashionable stock of Hats; Ladies' Beaver, Fur, and Felt BONNETS; and an unsurpassed variety of Misses' and Children's Fancy Hats and Caps. A beautiful selection of Ladies' FURS. Umbrellas, Walking-Canes, and Traveling-Bags. J. W. KELLOGG.
N. B. Clergymen and their families supplied at a discount. oct15–6m

CHURCH SCHOOLS.

SOUTH BROOKLYN EPISCOPAL INSTITUTE for the Education of Young Ladies.—ST. MARY'S HALL, (418 Pacific street, Brooklyn,) for the Education of Young Ladies.—Principals: Mrs. M. A. PATTISON, (late Principal of the Female Institute, St. Michael's, Maryland,) assisted by Mr. FREDERIC LANGTON PATTISON, (late Scholar of Trinity College, Cambridge, England,) and other competent Professors.
REFERENCES:
The Right Rev. Father-in-God, DANIEL, Lord Bishop of Calcutta.
The Right Rev. Father-in-God, ALFRED Lord Bishop of Llandaff.
The Rev. Wm. Langton Coxhead, M.A., Kirby Vicarage, Essex, England.
" Nathaniel Keymer, M.A., Christ's Hospital, Hertford.
" Frederic Langton, A.M., St. John's College, Oxford.
The Hon. Pierre Soule, U. S. Minister, at Madrid; the Hon. Wm. Frerrett, and the Hon. Edgar Montagut, of New Orleans. Dr. Knight, of Kentucky. J. J. Atkinson, Esq., and J. S. Inloes, Esq., of Baltimore; the Rev. Joseph Spencer, D.D., rector of St. Michael's, the Rev. Henry Mason, D.D., Easton, and Professor Rogers, at the Academy, Easton, of Talbot county, Maryland. Messrs. Brady & Sproule, Broadway, and Montgomery Gibbs, Esq., Broadway, of New York.
ENGLISH DEPARTMENT.—Reading, Writing, Arithmetic, Orthography, Geography, Grammar, Composition, $10 per quarter; Ancient, Modern, and Natural History, Moral, Intellectual, and Natural Philosophy, $15 per quarter; Rhetoric, Elocution, and Elements of Criticism, Algebra, Geometry, Astronomy, and Botony, payable quarterly in advance, $20; Infant Class, at $5.
EXTRA.—Latin and Greek, each $10; French, Italian, Spanish, and German, each $10; Music on Piano Forte, Harp or Guitar, each $10; Instructions in Singing $5; Lessons du Solfege, per hour 50 cts.; the use of Piano Forte for Practice, *to Day Pupils only* $5; Embroidery, Netting, and Fancy Knitting $2; Drawing, Painting in Water Colors or Crayons, each $10; Mezzotinto, Chinese Japanning or Wax Work in Flowers, each $12; Boarding $50; per quarter. Boarding, per annum, including Tuition $250. Private Instruction in Dancing, if required.
The plan of instruction adopted is thorough and systematic, designed to embrace all the departments of a polite and finished education. The Principals will associate with themselves, as far as Assistants may be required, resident Female Teachers of established reputation, holding themselves responsible to their Patrons for the faithful improvement of their Pupils, in all the branches to which their attention may be directed, and will make it their duty to advise the Parents or Guardians monthly of the progress or deficiency of their respective pupils.
The daily number of their studies is not to exceed from three to five.
The number of Pupils will be limited to fifty.
The discipline of the Institute will be strictly parental.
At the solicitations of many friends, and from years of successful experience in the education of young ladies, the Principals feel a confidence in commending their labors to the regard and patronage of an intelligent community, and particularly to those Parents who, in selecting an Institution for the education of their daughters, have respect to their progressive improvement, no pains will be spared to render the residence of their pupils while with them, both comfortable and happy; the advantages of select society twice a month will be enjoyed under the observance of the Principals.
N.B. Private Instruction given in Music, Singing, Drawing, Painting, &c.
Communications may be addressed (pre paid) to the Principals of St. Mary's Hall, 418 Pacific street, Brooklyn. feb18–6m

THE SIX SELECT CHURCH SCHOOLS, patronized by members of the following parishes: Trinity, Annunciation, St. Peter's, Holy Apostles, Calvary, Ascension, St. Thomas, St. Luke's, Holy Communion, Incarnation, and Grace church, Jersey City.
Each School consists of twenty-five boys of the same ability, who occupy a separate room, and have their own play-ground; have studies suited to their age, capacity, and necessity; and their own corps of teachers.
All the pupils pursue the course preparatory for Columbia College, which course, together with a knowledge of French, German, Bookkeeping, and Drawing, we consider the best stock for a lad who is going "down town." Present number of pupils *eighty*: seventy more are wanted to complete our arrangements and classification. All the parents who have visited the schools since September last, have placed their children under our care. Expenses, &c., &c., made known on application.
Pupils are accommodated with whole or partial board.
N. B. The Villa Marina attached to the Institution for the accommodation of the pupils during the Summer, is situated on the shores of the Narragansett, in Bristol, R. I. Board $4 per week.
WM. B. STOUGHTON and the Rev. G. N. SLEIGHT, Principals.
[f4 6m] 48 Seventh-avenue, corner 14th street.

FAMILY SCHOOL FOR YOUNG LADIES, No. 42 Broad St., Utica, W. N. Y., MRS. MARY PROAL JUDSON, Principal.
The Fourth Year of this School will commence on Wednesday, the first day of September, 1852.
Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.
Trinity Hall, July 10. Jy 24–tf

CHESTER FEMALE INSTITUTE, North Castle, Westchester county, New York, Rev. I. DYCKMAN VERMILYE, Principal (aided by competent assistants). Post Office address, Armonck, Westchester county, New York.
This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal Church, at North Castle.
The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents, seeking a good, economical and domestic school for their daughters.
In accordance with the plan (for which see circulars) some instruction will be given in domestic economy and in the management of household affairs. A portion of the work of the family also will be performed by its several members, *as far as practicable*, each member taking, in turn, her assigned share.
The advantages of such an education, whereby girls shall be trained to discharge in a proper manner the duties of after life, and to take a pride in becoming good housekeepers, as well as accomplished women, must be too obvious to every thinking person to need enumeration.
Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort which paternal solicitude could desire.
TERMS.—The terms of the School are placed at the lowest possible sum, and are *Sixty-five Dollars per Session of Twenty-two weeks, payable in advance.*
MUSIC (with the use of Piano) an extra charge, at Ten Dollars *per quarter.*
Bed and bedding are furnished at $1 50 per term. They bring only sheets, pillow cases, towels, and napkins, with their clothing, *distinctly marked*, in their trunks.
Application for admission to be made to the principal, or to the Subscribers. REV. DR. HARRIS, White Plains.
SAMUEL B. FERRIS, NEHEMIAH SEARLES, } Armonck.
The undersigned, convinced of the importance of CHESTER FEMALE INSTITUTE, and having full confidence that it will be conducted according to the plan above stated, earnestly recommend it to parents seeking a good and Christian school for their daughters.
JONA. M. WAINWRIGHT, D.D., D.C.L., Prov. Bishop of the Diocese of N. Y.
WM. CREIGHTON, D.D., rector of Christ church, Tarrytown.
ROBERT W. HARRIS, D.D., rector of Grace church, White Plains.
JOHN MCVICKAR, D.D., Professor, &c., Columbia College, N. Y.
ALFRED H. PARTRIDGE, rector of St. Matthew's church, Bedford.
CHAS. H. HALSEY, rector of Christ church, New York.
JOHN WELLS MOORE, rector of St. Luke's church, Somers.
BENJ. M. YARRINGTON, Rector of Christ church, Greenwich, Ct.
Ap 16–tf

HANNAH MORE ACADEMY.—The Nineteenth Session of this Institution will be opened on the 1st Monday in November, for the Board and Education of Young Ladies.
Address Mrs. LYON, P. O. Reisterstown, Baltimore county, Md.
REFERENCES: The Right Rev. W. R. WHITTINGHAM, D.D., Baltimore, Md.; the Rt. Rev. W. H. DELANCEY, D.D., LL.D., D.C.L., Geneva, N.Y.; Right Rev. JACKSON KEMPER, D.D., Delafield, Wis.; Rt. Rev. J. M. WAINWRIGHT, D.D., D.C.L., New York city. sept24–tf

MISCELLANEOUS.

W. H. FITZMAURICE, Veterinary Surgeon, a graduate of the R. C. V. Surgeons, London; office, corner of Seventh and North Second streets, Williamsburgh, L. I.; may be consulted daily on all diseases to which the Horse is subject, either personally or by letter. Terms of consultation, One Dollar personally, or Two Dollars by letter.
Dr. FITZMAURICE holds testimonials from several wealthy and influential men in the States, returning thanks for his skill and assiduity in the treatment of disease, and therefore feels emboldened by long practice and signal success, in presenting himself to the notice of clergymen and others who may have occasion for his services. f18–1y

STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished. [f11-1y] BARRETT, NEPHEWS & CO.

BENJAMIN W. WILLIAMS, Sexton of All Saints church, and General Furnishing Undertaker, No. 285 Henry street, (opposite the church) New York. All the requisites for Funerals constantly on hand, and furnished at the shortest notice. Interments procured at Greenwood Cemetery, and all other Grounds or vaults. Lead and Ice Coffins, when required. ☞ Attendance at all hours, Day or Night. oct15–6m

PROFESSIONAL CARD.—MRS. EDWARD LODER, of Royal Academy of Music, Professor of Italian and English Singing, &c., No. 10 Carroll place, Bleecker-street. Mrs. E. LODER's system of teaching, tested by thirteen years successful practice in New York, insures a rapid and perfect development of the voice, purity of style, and brilliancy of execution. For terms, &c., apply personally or by letter, at No. 10 Carroll place. feb4–4t

THE BRYAN GALLERY OF CHRISTIAN ART.—A collection, the most complete ever made by one person, of AUTHENTIC Pictures by Guido de Sienna (A. D. 1221), Cimabue, Giotto, Memmi, Perugino, Leonardo da Vinci, Raphael, Correggio, Titian, Domenichino, Salvator Rosa, Velasquez, Murillo, Rubens, Van Dyck, Teniers, Lely, Rembrandt, Ostade, Ruysdael, Poussin, Claude Lorraine, Sir Joshua Reynolds, Hogarth, West, Greuze, and Horace Vernet. No. 843 Broadway.
Admission 25 cents. f11–4t

ECONOMY IN THE CONSUMPTION OF GAS.—Kidder's Patent Regulator.—We some time since noticed an invention by Dr. WALTER KIDDER, called the "Regulator," and intended to prevent the wasteful and expensive consumption of gas. It is a truly useful contrivance, as we have found by experience. A few facts will render this quite apparent. The consumption of gas for the quarter ending Jan. 1, 1854, and for the same quarter in 1853, in this office, may be thus stated:
Meter No. 1.
1853 .... 125,000 feet.
1854 .... 105,400 feet.
Decrease 19,600 feet.
The result, it will be seen, is calculated to convince the most skeptical. In the meter that has been regulated, the consumption has been reduced about 19,600 feet, or 10 per cent.; while the unregulated meters have increased their consumption from 17 to 25 per cent. respectively. The following are the results in the office of a neighbor, for the quarter ending Jan. 1: Meter No. 1.
1853 .... 108,400 feet.
1854 .... 90,600 feet.
Decrease 17,800 feet.
And so, indeed, with reference to many other experiments. The citizens of Philadelphia who are making use of gas, either in their private dwellings or their manufactories, cannot too speedily avail themselves of the advantages of Dr. Kidder's Regulator. It is, we repeat, a truly valuable contrivance.—*Pennsylvania Inquirer.*
Call at No. 262 Broadway, at the office of the New York Gas Regulator Company, and see the operation of the machine. feb4–8m

D'ORSAY'S WATER-PROOF FRESCO.—IMPORTANT TO BUILDERS.—*Decorations of Churches, Halls, &c.*
This most excellent composition, which has so long been needed, is fast taking the place of the old mode of decorating, which is so easily soiled; as it is a well-known fact, which cannot be contradicted, that nine-tenths of the Fresco which is done in this country is defaced in less than a year after its completion in consequence of leaky roofs; by the use of the Water-Proof Composition this difficulty is entirely obviated. It has also many other advantages over the other mode, besides being proof against leaks, as it is warranted not to fade or mildew, resisting damps of all kinds, and also to wash with soap and water without affecting the surface in the least. The proprietor is willing to decorate any church in the United States in the highest style of art, and forfeit the contract to the committee or any other person who will cause water to come through the plaster without boring or the use of acids, to deface the painting, or wash it from the wall without a strong alkali. This is no humbug or quack stuff, no glue and whitewash mixture, as the old mode is. I speak from experience, that from nearly ten years' practice among water colors, I frequently found my work spoiled from leaks, which either had to be repaired at great expense, or ever deface the painting. We now offer this new Water-Proof Composition to the public, for experience teaches us that no society will throw away their money on the old mode of Frescoing, when, for a trifle more, they can have something durable. Builders and Committees about building or repairing churches, will find this article to their advantage.
"This certifies that Mr. JOHN S. D'ORSAY has decorated the interior of the M. Epis. church in Hudson street, in Water-Proof Fresco, (and after testing the same by scrubbing without defacing,) we cheerfully recommend the material used by him, and believe it the best decorating substance now in use; and the workmanship is executed to the satisfaction of the Committee, and the admiration of the public.
WM. WATSON, JAS. VAN NAMEE, M. MERRILL, *Builder*, } Committee.
Albany, October 1853.
"I cheerfully concur in the above statement.—S. PARKS, Pastor."
All orders addressed to Mr. D'ORSAY, care of the American and Foreign Patent Agency Company, at the Pantheon, 343 Broadway, New York, will meet with prompt attention, and the best of Artists sent to any part of the Union, warranting the work executed. Specimens of the work, and other certificates, can be seen at 343 Broadway, New York. nov.19–1y

TO LADIES.—The subscriber respectfully announces to the Ladies of New York and its vicinity, that his DRAWING and PAINTING ACADEMY *is open every day*, as well for ladies' classes as private lessons, in which he gives instruction in every branch of Drawing and Painting.
Please call for circular, and examine paintings, at his rooms, 494 Broadway. [ja28$6m] Prof. S. SCHUSTER.

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs TENNICKS' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.
All orders sent will be promptly attended to, and put up in cases of two dozen each. GEO. SCRIVEN, Importer,
oct15–6m 93 Maiden Lane.

WANTS.

A YOUNG LADY, the Daughter of a Clergyman of the Church, will be free to accept a situation in March next, as Governess in an Episcopalian family. She has been educated at Burlington, N. J., and is competent to undertake the charge of young children. References to eminent clergymen. Address Box 373, Newark, N. J. 4t

AGENCY OFFICE, No. 522 Broadway, (opposite St. Nicholas Hotel). Private Families, Hotels, and Boarding Houses requiring first-class help, such as Porters, Firemen, Coachmen, Barkeepers, Waiters, Bell-boys, Housekeepers, Chambermaids, Seamstresses, Nurses, Cooks, Laundresses, and Girls for general housework. Office Fees moderate. Respectable references given. THOMAS SPINK, Agent.
N. B. Employers can also get colored help, if required. Feb4–3m

COOKS, WAITERS, NURSES, AND OTHER MALE and FEMALE DOMESTICS, provided for respectable families up town. Apply at the Employment Agency Office, No. 60 East Fourteenth-street, (Union square, south side,) established 1850, for the protection of employers in the selection of servants, and the guidance of persons seeking situations. REFERENCES: The Rev. Dr. Tyng, the Rev. Dr. Cheever, the Rev. Dr. Hawks, the Rev. Dr. Baird, the Rev. G. T. Bedell, the Rev. J. M. McDonald, &c., &c. JOHN O'GALLAGHER, Agent.
Office, 60 East Fourteenth street, near Broadway. sept10–1y

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 148 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. mar1–1y

LIFE AND FIRE INSURANCE.

January 1st, 1854, CAPITAL (drawing Interest) $1,774,005.

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1854
Offices { 151 Market street, Newark. 11 Wall street, New York.

Balance per statement Jan. 1, 1853			$1,559,092 12
Premiums received during the year		$481,042 85	
Interest received during the year		93,234 55	
Total receipts for 1853		$574,277 40	
For losses unpaid Jan. 1st, 1853	$ 33,200		
For losses of the year * 1853	113,100		
For purchase of policies surrendered	41,124 35		
For salaries, taxes, postage, exchange	20,204 53		
For commissions to agents	28,161 72		
For physicians' fees	2,464 25		
		238,255 00	336,022 40
Balance			$1,895,114 52
For dividends			121,109 06
Nett balance, Jan. 1, 1854			$1,774,005 46

* Losses unpaid, awaiting proofs of death, $22,500.

ASSETS.

Cash on hand		$56,039 19	
Newark City six per cent. Bonds		1,500 00	
Brooklyn " " "		50,000 00	
Albany " " "		25,000 00	
Troy " " "		25,000 00	
Bonds and mortgages on real estate, worth double the amount		816,568 66	
Real Estate in Newark		17,052 57	
Premium notes drawing 6 per cent. interest		765,484 03	
Loans on scrip		7,599 11	
Premiums, notes, and cash in course of transmission		9,761 90	
			1,774,005 46
Nett accumulation Jan. 1, 1854		$1,774,005 46	
Total amount of dividends and interest paid to date	$457,725 67		
Total amount of losses by death paid to date	965,933 45		
		1,433,659 12	
			$3,207,664 58

Upon the policies now in force, issued prior to Jan. 1st, 1853 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, (being the surplus premium paid in 1852) payable in conformity with the present rules of the company.†
The Directors having in reserve the sum of $200,000 of declared profits, as required by the By-Laws, have, from the surplus, ordered the payment of the *sixth dividend*, being that declared Jan. 1st, 1852, the same to be paid to the members at the time their annual premium comes due, during the year 1854. Those holding scrip of 1852, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit, to receive the same by a credit on their notes as they mature.
DIRECTORS AND OFFICERS.
Robert L. Patterson, Charles S. Macknet, Lewis C. Grover,
Thomas B. Segur, Isaac H. Frothingham, Henry McFarlan,
John R. Weeks, Andrew S. Snelling, Edward A. Strong,
Randall H. Greene, Joel W. Condit, Nehemiah Perry.
ROBERT L. PATTERSON, President.
JOEL W. CONDIT, Vice President. B. C. MILLER, Secretary.
L. C. GROVER, Attorney and Counsel. J. P. BRADLEY, Mathematician
JOSEPH B. JACKSON, M.D., Medical Adviser, Newark.
JAMES STEWART, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.
† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. tf

NINTH ANNUAL REPORT of the New York Life Insurance Company.

Amount of Assets January 1, 1853		$636,678 92
Amount of Premiums received during the year ending January 1, 1854	$332,814 79	
" Interest received " "	33,025 24	
" Interest accrued " "	18,657 97	
" Endowment Account " "	60 40	
		384,558 40
		$1,021,237 32

DISBURSEMENTS.

Amount paid for Losses by Death	$131,960 02	
" paid for Interest on Dividends, Re-insurances, &c.	12,542 30	
" of Cancelled Notes and Return Premiums on Cancelled Policies	9,931 94	
" paid for Taxes	5,540 56	
" paid Account of Annuity Fund	400 00	
	160,374 82	

EXPENSES, VIZ:

Amount paid for Salaries, Fees to Physicians and Trustees, Clerk hire, &c.	13,718 81	
" paid for Advertising, Printing, Stationery, Office Rent, Law Expenses, &c.	3,341 32	
" paid for Commissions, Medical Examinations, Postages, Advertising, Exchanges, &c.	29,757 42	
		207,192 37
		$814,044 95

ASSETS.

Cash on hand	$29,778 53	
Invested in New York State Securities	212,967 50	
Bonds and Mortgages	223,458 57	
Quarterly and Semi-annual Premiums due subsequent to 1st January	10,589 26	
Interest accrued up to 1st January	18,657 97	
Notes received for 40 per cent. of Premiums on Life Policies, bearing interest	305,822 72	
Premiums on Policies in hands of Agents	12,750 40	
		$814,044 95

The Board of Trustees have declared a Scrip Dividend of Thirty per cent. on Policies for the whole term of Life which have run Twelve Months, and Six per cent. Interest on former Dividends, payable in cash.
PLINY FREEMAN, Actuary. MORRIS FRANKLIN, President.
New York, February 1, 1854. feb11–6t

BEEKMAN FIRE INSURANCE COMPANY, CAPITAL $200,000. Office, corner of Beekman and Nassau streets, N. Y. This company insures against loss or damage by Fire, on the most favorable terms, Buildings, Merchandise, Furniture, and Vessels in Port and their Cargoes. Orders by post, or in person, will be promptly attended to.
BENJAMIN W. BENSON, President.
DIRECTORS:
A. C. Kingsland, Wm. D. Andrews, John H. Hallett, George J. Byrd,
Wm. H. De Groot, Eben'r Collamore, J. O. Fowler, Seely Brown,
James Morrison, James Litton, Daniel Hodgman, J. S. Lounsbery,
Edw'd I. Jaques, Thomas McElrath, Alex. C. Poillon, William West,
Abr'm B. Miller, James Coggeshall, Wm. T. Dugan, Thomas Keech,
Edw'd V. Price, Wm. H. Simonton, Geo. W. Farnham, Wm. Westerfield,
Wright Gillies, James N. Crow, T. B. Coddington, Alph. Underhill,
Stephen W. Smith, Alb't Journeay jr., J. G. Merritt, R. A. Tooker,
T. A. Howe, Addington Reed, Chas. S. Francis, Thos. E. Cooper,
M. M. Van Beuren, J. Edgar, William Miles, Benj. W. Benson.
[f4-1y] WILLIAM P. LYON, Secretary.

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, Two Hundred Thousand Dollars! Insurance against Loss or Damage by Fire.
DIRECTORS:
Crowell Adams, 244 Fulton-street. Moses A. Hoppock, 230 Fulton-st.
Levi Apgar, 73 Dey-st. William Hustace, 189 Pearl-st.
Joseph S. Barker, 212 Front-st. Harrison Jones, 233 Fulton-st.
Ebenezer Beadleston, 59 Dey-st. Valentine Kirby, 23 and 25 Dey-st.
Samuel S. Bowman, 17 John-st. D. Randolph Martin, Ocean Bank.
Joseph M. Brown, 72 Courtlandt-st. Cor. V. B. Ostrander, 26 Laight-st.
Gordon W. Burnham, 175 Broadway. Jeremiah Robins, 536 Washington.
Walter W. Concklin, 155 West-st. Benjamin S. Taylor, 80 Vesey-st.
Henry A. Kerr, 746 Broadway. Barrett H. Van Auken, 186 Wash'n.
Ely Hoppock, 119 Pearl-st. Ward A. Work, 31 Water-st.
Nathanie Weed, 63 Amity-street.
GEORGE W. SAVAGE, Secretary.
Ap26 1y C. V. B. OSTRANDER, President.

MUTUAL BENEFIT SOCIETIES.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.
Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident New York, and not under 18, nor over 55, years of age.
Counselor: The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1854.
President: THOMAS P. CUMMINGS, 82 Beaver street.
1st Vice President: EDWIN B. STIMSON, M. D., 33 West 23d street.
2d " " RICHARD KIPLING, 32 Maiden Lane.
Corresponding Secretary: WILLIAM A. DUNCAN, 161 William street.
Recording Secretary: THEO. R. MCILWAINE, 184 Broadway.
Treasurer: CHARLES P. BURDETT, 47 Fulton street.
Pamplets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

THE BROTHERHOOD of the PROTESTANT EPISCOPAL CHURCH OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.
Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.
Counselor: The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1853–4.
1st Vice President: B. J. HATHAWAY.
2d " " CHARLES H. BIRNEY.
Corresponding Secretary: THOMAS K. LEES.
Recording " SAMUEL B. CALDWELL, 168 Sackett street.
Treasurer: W. W. RUSSELL.
Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5–tf

THE CHURCHMAN

IS PUBLISHED every Saturday, for the Proprietor, at No. 111 Broadway, (in TRINITY BUILDING, Rooms 38 and 40,) New York.
It is now as it ever has been since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends those principles and that policy which have ever characterized the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."
TERMS: *Three Dollars* a-year, payable always in advance. No subscription received for less than six months; and none discontinued unless arrearages are paid, except at the option of the Proprietor.
marl–p JOHN HECKER, Proprietor.

PRINTED AT R. P. ALLEN'S OFFICE, 9 SPRUCE STREET, NEW YORK.